ADULT RELIGIOUS TEACHING

CHARLES DARSIE

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By

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PREFACE

In the present situation, confronted by adult educational leaders of the local church, method offers the best approach to more effective teaching. It is not easy to change the organizational and administrative arrangements of adults. Many are wedded to class and other organizations by long allegiance. Overhead ecclesiastical authorities have put the stamp of their approval on certain types of societies. To change these types would not repay the effort required and opposition encountered. It is likely, however, that educational methods and spirit can utilize for practical results almost any plan of organization.

The author's conception of education as concerned with arrangements for the development of desirable changes is doubtless inadequate as a description. It will, however, suffice as a preliminary assumption which looks toward more effective procedure than that which is ordinarily encountered in church school adult classes and church adult organizations.

The author hopes to stimulate in many minds an interest in the possibilities of adult education. The growing recognition that adults have greater ability to change and learn than have children and younger adolescents gives a new outlook and expectancy to all leaders and teachers. The further realization that adults constitute the influential element of human society puts a new responsibility upon adult teachers. Furthermore, when church leaders come to consider the tremendous interest and serious purpose in adult education outside the church, the opportunity available in classes and other educational organizations within the church becomes apparent. The adults of the church may be changed in desirable and foreseen particulars. Once changed, their influence will become predominant in the direction of education for youth and childhood.

It is a pleasant fiction among educational leaders of the present day that adult education exists solely to prepare adults to minister to their children. Adults are most helpful to childhood and youth when they are led to realize the fullest meaning of adult life. They have their own experiences and problems which cannot be overlooked. If typical life situations and needs of adults are overlooked by those in charge of adult Christian religious education, the men and women who exert the strongest and most immediate influence over their children will not have sufficient background of Christian experience to meet the responsibility.

The writer is especially indebted to Mr. Glenn McRae of the Christian Board of Publication, and Mr. Roy G. Ross and Dr. M. E. Sadler of the United Christian Missionary Society for helpful criticism. To the latter, specially, he feels indebted for the careful reading of his manuscript and many constructive suggestions. He also remembers in gratitude his wife, who was his constant companion and adviser during the days when the work was taking form.

CHARLES DARSIE.

April, 1930.

TABLE OF CONTENTS

CHAPTER PAGE

I. AIMS AND OBJECTIVES - - - - - - 7

II. TYPES OF TEACHING - - - - - - 24

III. THE PLACE OF SPECIAL METHODS - - 42

IV. THE DRILL LESSON - - - - - - 54

V. THE APPRECIATION LESSON - - - - 67

VI. WORSHIP AS A TEACHING METHOD - - 82

VII. THE THINKING LESSON - - - - - 98

VIII. THE USE OF THE BIBLE - - - - - 117

IX. THE CURRICULUM FOR ADULT TEACHING 131

X. PROJECTS IN ADULT TEACHING - - - 145

XI. INTEREST AND SATISFACTION - - - - 162

XII. THE TEACHER'S PERSONALITY - - - 172

CHAPTER I

AIMS AND OBJECTIVES

The fundamental assumption of Christianity is that human nature can be changed. Without denying the limitations of biological heredity, our religion takes for granted that all things are possible with God and that God's way of modifying human nature is the method of Jesus, the method of teaching to the world all things whatsoever he has commanded us. This view of human progress makes religion and education the strong forces of society. The church is the organization of these religious and educational measures. The world waits for a church that feels the motives and adopts the methods of Jesus if, indeed, a living world can wait for anything. As Christians we believe that the salvation of society can come in no other way.

IMPORTANCE OF ADULT EDUCATION

Society, however, is as its adults. Adults provide the money and insist on their fitness to dictate the program. Whether their claim of fitness be conceded or not, we must admit that adults control the situation. The hope of the future may lie in the education of the young; but the training of the young is in the hands of the mature; not only the mature who are professionally prepared as educators but the parents, the business and social leaders, the newspaper writers and the movie actors. This is an adult world. As fast as the young enter into important life responsibilities, they become submerged in this sea of adult attitudes, customs and assumptions. It follows inevitably that in so far as changes in the world are necessary the mature members of society must be primarily affected.

This is also true of that portion of society which we call the church. The adults of the church control our religious arrangements. They furnish both money and plans; they control the preacher and the program; they say to youth, "Thus far shalt thou go and no farther." To make any effective changes in the church it is necessary to change adult church members. This is the office of adult religious education.

IMPORTANCE OF AN AIM

In what respect do adults in the church need to be changed? The answer to this question provides aims and objectives for church leaders. Education enlarges life by giving meaning to knowledge and ability for its use. Therefore an exact appreciation of what changes need to be made leads to effective and satisfying teaching. Aim in teaching takes the enterprise out of the dark. The teacher cannot always observe whether his aims are being accomplished; but, at least, he sees what he is trying to do. Only when definite ends are in view is good teaching differentiated from poor teaching.

The average church has a sufficient force of capable leaders to accomplish effective educational results if their labors were unified and made intelligent by mutually appreciated aims. The adult teachers of a church need a leader to help them to thus unify their purposes. In general education this type of leadership is called supervision; but adult teachers will not be patient with any type of supervision which assumes the form of dictation. The collective aim should grow out of conference and such mutual contributions as will make each teacher a party to the aim. The aim thus discovered will assist teachers in the quality of their work. It will give both the direction and the enthusiasm which are essential to success.

The spirit of education as determined by its aim is becoming more and more Christian. In modern education the aim centers in the class member. "The need of the pupil is the law of the school." This is also the law of Christianity. Jesus died that all might have life. The teachings of the Bible and the ordinances, ministry, and ritual of the church are means for the making of Christian personality. Therefore the measure of success in religious education is the degree to which personality is thus enlarged.

Aims That Change Personality

In what particulars does personality need to be enlarged? In those items that have to do with our relationships to God and his purposes. Men and women need a sense of friendship and co-operation with their heavenly Father, together with the poise and freedom from fear which grows out of such an experience. They also need to teach this faith, to organize and lead, to witness to the truth, to co-operate and to sacrifice.

This statement indicates the kind of aims that adult teachers and groups of leaders might formulate. It is too general, however, to be practical. It needs to be broken up into something more specific. Teachers who aim at something in particular are more apt to attain their end. By something in particular is meant outward acts and habits which express concrete ideals. In moving a pile of boards it is necessary to pick up one board at a time and to take the top board first. Of course the whole pile is to be moved. One cannot, however, lift the whole pile at one time. The objective for the individual lesson is the removal of the uppermost board. The aim of a course of lessons is the lifting of a whole row of boards. With the removal of one board at a time the whole pile will be moved.

A certain class was confronted with a situation where half of its hundred members were opposed to the modern missionary enterprise. Members openly affirmed in the teaching sessions of the class that the ''heathen at home'' and the needs of the local church left little opportunity for outside effort. The teacher felt that this attitude could be changed. Three measures to that end were adopted. First, duplex envelopes were introduced, so that opportunity was given each Sunday to contribute to others as well as to the local work. Second, the management of the school was requested not to ask for missionary contributions from the class until the purpose for which the offerings were to be used was thoroughly explained. The management was willing to do this and the result was more information for all concerned. The third measure was a restrained method on the part of the teacher whereby the members of the class discovered for themselves that Christianity does not primarily consist in the maintenance of the local church but in the extending of the Kingdom of God. Gradually the whole class came to feel this age-long characteristic of the gospel. No "preachments" were made on the subject and no "I-told-you-so" statements. The class came to giving habits and missionary ideals. The leading objector to missions became the chairman of the missionary committee.

This teacher's work is an example of the deliberate selection of an aim by a teacher and a wise employment of known educational methods in working out that aim. The religious education of class members depends on the successful accomplishment of successive enterprises of a similar character. The Bible, of course, has an important place in this procedure. But men and women live their spiritual lives within the limitations of their physical and mental experiences. Into these experiences are introduced those habits and ideals which make the Christian message a living reality.

Individual Lesson Objectives

A carpenter needs to keep his eye on the head of the nail regardless of the ultimate purpose of his task. In like manner the teacher must center his attention upon those immediate and specific results which make for his ultimate aim. Habits and ideals, undergirded by thinking and based upon truth, become in succession the heads of the nails upon which the teacher concentrates. As his class members acquire these skills and motives coupled with spiritual knowledge, they develop in friendship with God.

The question then is, just what is the teacher trying to accomplish in the lives of his class members at some particular time? Then, by breaking this general aim into items of accomplishment and pursuing these items one by one, definite progress may be achieved. Let us suppose a situation where it is desirable to develop a class in open-mindedness, an important quality of a well-rounded Christian personality.

Open-mindedness as an aim is too general to be useful. As a matter of fact there is no such thing as open-mindedness in general. We are open-minded on some questions, and, at the same time, narrow-minded on others. Therefore it is necessary to inquire in what respect the class needs to become open-minded. Are we thinking of race relationships, social customs, theology or scientific theory? Toward each of these, members of the group have emotional attitudes; in a narrow-minded group they have prejudices. If the aim of the teacher is to change these attitudes of prejudice to more desirable attitudes, each should be approached separately.

Let him begin with the race question. Even this is too general for people have different feelings toward particular races. Many who are tolerant toward the Chinese are prejudiced against Negroes. Others who feel kindly toward colored people are antagonistic toward the Japanese. Our feelings with regard to a particular race are colored by our experiences with individuals of that race or by the sentiments of the home or social circle. The modification of our feelings must take place as they were originally acquired, race by race.

The teacher begins by attempting to build a habit of fair consideration toward a particular race. He arranges for his class to form the acquaintance of an attractive individual of that race. Intolerance generally springs from ignorance of another's good qualities. The member of the other race is introduced in a way that will not be repugnant to the feelings of the class. If possible he is permitted to make a worth-while contribution to their lives. A repetition of this experience gives a habit of pleasant expectancy. At the same time feelings of disgust or pity are modified.

Feelings are still further modified by the introduction of new facts concerning the race in question. Customs are explained together with their historic origin. Racial ways of viewing the problems of life are introduced and feelings inherent to these conceptions are made understandable. Stories are valuable aids in this process. No member of the class is criticized for his attitudes, but each is given repeated opportunity to enter into aspects of human living that he has never before considered.

At this point the teachings of Jesus are brought in. Growing habits of tolerance are undergirded by spiritual thinking. God's feelings for all his children are unconsciously compared with our own attitudes. The missionary spirit is injected. The class is encouraged to work out its own salvation. There is no dogmatism employed. Feelings cannot be commanded. The aim is a widening, intelligent appreciation of another race. This appreciation must, of course, grow from within.

It would be well to begin the education for Christian attitudes toward other races with the acquaintance of a people against whom there is no great prejudice. When feelings begin to broaden, more difficult antipathies may be approached. The appreciation of one race or nationality helps with another. Possibly it would be well to begin the modification of narrow-mindedness in another field altogether. Some groups would do well to begin with the problem of industrial relations. Others with that of world peace or of scientific theory. In any event open-mindedness is secured by modifying attitudes toward something in particular. The "glittering generalities" may be added when general principles have already found expression in actual cases.

Overcoming reticence in religious matters is another general aim. Ideals that are "bottled up" often do much injury to the spiritual life. The teacher may begin with an attempt to secure an evangelistic habit and attitude. Again there is a necessity for particular cases where the individuals of the class may witness for Christ. The teacher selects some expression of Christian idealism likely to be happy and satisfying. An evangelistic campaign may make personal evangelism popular. Or some social reform may appeal to human sympathy and make expression easier. Anything will be effective that brings to individuals the joy of standing openly for God and the right. Thus the new habit is begun.

The teacher is the judge of where to begin. He must plan for the accomplishment of his aims. He must take advantage of such situations as may arise. The new impulse is supported by encouragement; if necessary, by arranged enthusiasm. Christian principles from the Scriptures are introduced. Different forms of Christian expression are encouraged one after another until the habit of letting their influence be felt is established in the group and in the individuals of the group. Let the redeemed of the Lord say so!

By securing common understandings with regard to such aims as have been described and by the adoption of educational methods for their accomplishment the whole religious outlook of most churches can be changed. The modification of attitude with reference to two or three important phases of Christian experience could be effected in as many years. The possibility and desirability for such changes being recognized and agreed upon by the leadership as a whole, results would follow. There would need to be common understandings between the pastor and his adult teachers and other officers. The necessity for training in teaching methods would appear. Skill would come by practice. The pastor's sermons would make their contribution. Church work would gain interest by causing the organization to discover the reasons for its existence.

SAFEGUARDING FREEDOM

In all this process of education the freedom of the individual must not be sacrificed. The best teacher is the one who makes his class member independent of teachers and able to maintain a thoughtful attitude toward Christianity in the face of propaganda.[1] He is to be the servant of Jesus Christ, not of the last dogmatic promoter who chances to throw his spell over the community. The aim of church leaders must not be to enslave. But no individual Christian is free until he has been made acquainted with and appreciative of the highest Christian ideals of his age and of the church of which he is a member. Only out of the background of religious ideals and practices can he intelligently make decisions for himself.

The end in view is a thoughtful Christian personality, devoted to the Kingdom of God, skilled in service and led by the Holy Spirit. Out of the practice of Christian stewardship and missionary giving the individual can evaluate the missionary enterprise. Set free from childish race prejudice he can love his neighbor as himself, accommodate his manners to the best interests of the race for which he has developed an appreciation, and become a free man in Christ Jesus. No program of education that does not contemplate eventual emancipation from ignorance, superstition and prejudice is Christian. The habits and ideals that are chosen as aims of the leaders of the church must contemplate this freedom for the individual. Through control to freedom is the watchword of the Master. "From henceforth I call you not servants, but friends. The servant knoweth not what his lord doeth." Eventually he becomes a friend by coming to know all things.

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[1] Coe, George A., *What Is Christian Education?* Scribners.

ADULT EDUCATION DETERMINATIVE

Leaders of the adult organizations of the church need to know that adults are the determining influence in the work of all age groups. Horace Mann said that the world goes forward on the feet of little children; but that is only half the truth. The feet of little children go where the hands of adults direct. Adults control the church by providing its ideals. When the adults are changed, the church is changed. This is the strategy of adult teaching.

Two or three years of co-operative effort would lead to outstanding results in any church. The co-operation should take place in an atmosphere of conference and prayer. Prayer will not take the place of conference nor conference the place of prayer. Leaders need to become partners with each other and with God. Plans should be recorded that they may become well understood policies. Various classes and societies should assume specific responsibilities. The minister is the natural leader. His pulpit and pastoral teaching are integral parts of the procedure.

It will not be possible, at least immediately, for the entire church leadership to attain this unity in many instances. This means that the individual teacher will be deprived of the co-operation of others in his plans. This does not mean that he must work without plan or purpose. He cannot, of course, expect the church-wide results that would attend a more co-operative effort; but he can secure definite results within the membership of his own class. Every adult class is a point of vantage. Each adult leader has a God-given opportunity.

The individual teacher must often plan his own work. Asking and receiving from God a growing vision of the perfected church, he conceives the part his class will have in this goal. Then he breaks this general aim into specific aims and the specific aims into still more specific lesson objectives, attempting them one by one. The individual teacher thus becomes a kind of John the Baptist, a forerunner of the Kingdom of God. His class leads the way to better conditions throughout the whole church.

The Spirit of God is the supervisor of the teacher. Since the chief function of a supervisor is to assist teachers in their aims and aims are the essential in good teaching, spirituality is a most important factor in a teacher's success. Without a vision the people perish. Without a spiritual aim the adult teacher is as a blind leader of the blind. Teacher and class fall together into the ditch of non-progressive non-essentials. A permanent situation like this is the tragedy of the church.

Making Adult Education Effective

The constant tendency is present for a teacher to dream of spiritual accomplishments that are too hazy for definition or accomplishment. Aims must be reduced to specific acts in order that ideals may find effective expression. It will greatly help the teacher to make what Charters[2] calls a "job-analysis" of the duties of a Christian. This would begin by listing the typical acts of a professed follower of Jesus. It would note the kind of conduct that distinguishes him from one who is not a Christian in similar situations. What does a Christian home maker do, a Christian business man, a good member of the church? These typical acts need to become habits; and habits can be taught by well-understood methods. When learned by the members of the class, these typical Christian habits become the expression of an ideal.

Many adult teachers have as their conscious aim the giving of spirituality to their class members. But in common usage the word spirituality means almost anything of a sentimental nature connected with religion. It would help the teacher to define exactly what he desires his members to do as an expression of the spiritual impulse. If he means the ability to pray in public, that is one thing. If he means the elimination of vulgarity from their speech, that is another. Both are expressions of spirituality. Sacrificial giving of self or money is another. The building up of an appropriate habit is the approach to the general ideal. And the particular habit to be developed must stand out in the teacher's thinking.

This was clearly the method of Jesus in the development of his disciples. The first typical acts were the deeds of mercy which characterized his ministry. He preached to the poor, comforted the broken-hearted, healed the sick and cast out demons. Into these typical acts he called his disciples. As they helped, he taught. The philosophy and idealism of the kingdom were expressed in beatitude and parable. Question and answer gave support to the new habit and ideal. Precepts were repeated until their beauty became fixed in the mind. The Scriptures were cited at opportune moments. Each incident of Jesus' ministry was definite and purposeful. He knew definitely what changes he desired to effect and worked toward his ends with no loss of time. Even controversy was grasped as an opportunity. While his teaching procedure varied with the occasion, he ever kept his aim in view. In his thinking, the night was coming when no man could work.

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[2] Charters, W. W., *Curriculum Construction,* The Macmillan Company, pp. 34 ff.

MAKING EACH LESSON COUNT

The time at the disposal of a church leader is too valuable to be wasted. In this busy world it is not easy to get the people together. Meetings should count by planning an objective for every session. There are but fifty-two Sundays in a year and vacations and special days make large inroads. Church societies likewise get together for few meetings when results are noted. The preparation for each session calls for a narrowing of purpose. The good leader will continually be asking, "Just what objective am I aiming to accomplish today? How will the accomplishment of this objective further my general aim?"

Many public schools require teachers to make lesson plans for each class that they teach. These plans are submitted to a supervisor. While it would not be practicable to require such a thing of church teachers, it would be a valuable exercise for them; and, if there were pastors or other supervisors who could give skilled advice, the submission of teaching plans would become most helpful. It is both practicable and helpful for teachers to make plans and submit them on paper to themselves. Many teachers never look in any critical way at what they are trying to do. Let the lesson plan begin with a statement of the general aim and of the particular objective to be accomplished by the lesson and proceed from that beginning to indicate how this desirable result is to be obtained.

Since special objectives have to do with the progress of the class, they may have to be shifted even after the teaching session has begun. The progress of classes cannot always be predicted. Anything may happen in a class session. The prepared teacher can shift tactics. An alternate plan or two is often most necessary. The process of teaching is a living experience, always changing with circumstances and for that reason always an adventure.

It is taken for granted that teaching is more than the imparting of information. If the giving of information constituted the only act in teaching, lessons could be planned for weeks and years ahead. But teaching is giving meaning to information and securing thereby the enlargement of life. This is Jesus' ideal. He taught with authority and not as the scribes. Some have thought that this authority of Jesus meant dogmatic statements. But it was the scribes who used dogmatic statements. They imparted authoritative interpretations of Scripture with deadly effect. Jesus, however, began with life situations and left his hearers in ever larger life situations. He made no effort to "put things over." He knew that things which are "put over" do not stay put. There is a difference between propaganda and teaching. Propaganda leaves its victims in bondage to the will of the teacher. Teaching leaves the learner free to think and choose, equipped with the ability to use such facts as he needs.

SUMMARY

There should be a clear-cut aim in the mind of a teacher or church leader before he begins a course of leadership. The aims of church leaders are more effectually worked out together in consultation with the pastor. They can, however, be formulated for themselves by individual teachers. An aim, when it is adopted, should be resolved into appropriate acts which are so introduced into the class as to become habits of expressing the appropriate ideal. Appreciation of the ideal and logical thinking concerning it, together with necessary facts, become a part of the realization of the aim. These steps in the process are managed by attempting definite objectives in successive sessions of the group. These objectives are attempted with persistent purpose one by one, without haste but without delay.

SUGGESTED CLASS PROJECT FOR THE TRAINING CLASS

(This project is suggestive only. It is not to bind the training class or its teacher in any way. Any project that will assist class members to acquire the ability to find teaching aims and objectives is equally worth while. It is better for class members to select the project that they wish to pursue than for their task to be dictated by either the teacher or the textbook.)

1. Select a general aim that you feel to be important to the religious progress of an adult class, your own preferably.

2. Indicate specific habits which should be cultivated to express the aim, selected.

3. Indicate any prejudices or social customs that you anticipate would interfere with the accomplishment of the aim, or the formation of appropriate habits.

4. What particular habit would make the easiest approach to the accomplishment of the entire aim?

5. The appreciation of what Christian truth would seem to be a preparatory step?

6. Can you cite any instance of Jesus' having accomplished a similar aim in the lives of his disciples? How did he do it?

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CHAPTER II

TYPES OF TEACHING

Three terms, discussed in this book, need to be carefully distinguished, aims and objectives, types of teaching, and methods of teaching. The aim or objective is what the teacher desires to see accomplished in the lives of his class members. The type of teaching is the kind of activity which the teacher is attempting to create in the class and by means of which he hopes to accomplish his aim. The method of teaching is the way in which the teacher proceeds to accomplish the type of teaching selected. Some examples may make these distinctions clearer. The inculcation of the practice of personal evangelism is an aim for an adult religious teacher. Appreciation of the value of human souls is one type of teaching to this end. The discussion or the lecture method may be used by the teacher.

To give another example: The practice of reverence is an aim; drill in hymns and responsive readings is a type of teaching; while discussion is the method. Still another example: The practice of the stewardship of money is an aim; drill in giving habits, appreciations of sacrifice and thinking concerning our obligations to God are types of procedure; while both discussion and lecture would doubtless be the methods which the teacher would employ.

In general, there are three types of teaching;

drill, appreciation, and *thinking.*[1] These types of teaching are concerned only indirectly with methods. The aim or objective determines the type of teaching; it does not determine the method. Method is determined by such matters as the size of the class, the room in which sessions are held, the preference of the teacher or class, or by some accidental circumstance. The type of teaching, on the other hand, is not in any sense a happening. It is the actual process of realizing the objective. When the objective is thinking, a thinking lesson is the only type of lesson possible. The selection of the type is automatic.

Almost no aims of Christian teaching are accomplished by any one type of teaching. Christianity is not all thinking. Essential facts are imparted, often by drill; yet facts alone will not make a Christian. Jesus' early disciples were known as "of the Way." Christianity was a way of living. Living implies habits, knowledge, thinking, and appreciations.

It follows, therefore, that any process of religious education which neglects one of these three types of teaching is inadequate. The church has many members whose hold on Christian living is insufficient for a complete religious experience. What is often called "heart religion" is a type of development in which thinking has been neglected. "Head religion" is where appreciation or habits of expression are lacking. Either type stops short of well-rounded

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[1] The author is indebted to Professor Milo Hilligas of Teachers College, Columbia University, for this classification. In the classes of Professor Hilligas he found much that is of worth in the discussions of this book.

Christian personality. The teacher of adult Christian living must know how to use all three of these types of teaching.

THE DRILL TYPE OF TEACHING

There is considerable difference of opinion as to whether drill is ever a legitimate form of teaching for Protestants. It is argued that drill is nothing more or less than propaganda which enslaves the class to forms and doctrines prescribed by the church. Is there anything in a free religion that should be imparted by drill?

When drill is substituted for thinking, it does undoubtedly enslave its subjects. This is what many religious leaders call "putting things across." Putting things across is an unworthy substitute for leadership. Its methods are often described as "crowd psychology." In the business world it is known as the "overselling" of one's customer. In Jesus' day it was pharisaism. In evangelism it crowds the church with half-converted members, impossible to be permanently interested in religious activities. In an adult class propaganda results in a situation where the class can only go forward when the teacher who has control of the affections of the members is present. The church has many members who can be moved to tears or aroused to fury by a clever manipulator of popular prejudices.

There is, nevertheless, a legitimate use for drill in teaching. Certain elements of religion are universally recognized as being desirable for all to know and practice. These elements correspond to the multiplication table in arithmetic or the fixed spelling of words in the study of English. These necessary "tools" of Christian living include passages of Scripture, much-used hymns, basic assumptions of doctrine, forms of church work, the giving of money, and certain skills in Christian living. When such matters as these are universally recognized as desirable items of religious living, the economical procedure is to teach them by drill. There are so many necessary matters of importance to think about that we do not have time to stop and consider basic customs. We assume their worth and drill upon them until they become automatic. The church has suffered because such primary matters have not been made a part of the everyday life of its membership.

In the accomplishment of almost any educational aim there is need for drill on the appropriate expression of the implied ideal. The teaching of the ideal of stewardship needs regular habits of giving or the systematic setting aside of time for religious purposes. The teaching of evangelism necessitates drill in those portions of Scripture or forms of expression which must be used in the winning of people to the Christian religion. To appreciate worship, communicants need to know the ritual. Even such a personal matter as forgiving one's enemies requires a more or less fixed pattern of thinking of God's forgiveness of our own sins. To be happy in its effect it needs also the ability so to phrase our words as to give no offense to an often belligerent transgressor.

There are also bad habits to be overcome by drill.

Many people practice what they know to be bad, not because they think such conduct desirable but because it has become automatic in their lives. Some very reverent people misbehave in religious worship because the practices of their early life caused such behavior to become a habit. The modification of such conduct requires special teaching arrangements. The laws of drill will take care of such a situation if properly applied. Thinking or appreciation lessons will hardly accomplish it.

Misquoted texts need to be corrected. Adequate love of good church hymns must be substituted for a liking for cheap religious songs. Active co-operation in the plans of the church, as well as regular church attendance, is a habit to be built up by drill. A very large per cent of the problems which vex the modern church could be solved by wisely devised drill methods. Most people know better than they live; which is only another way of saying that they need to drill on higher forms of living.

THE APPRECIATION TYPE OF TEACHING

Appreciations in teaching must always be basic. In a very real sense people are what they appreciate. If they lived on the mountain top instead of in the valley, they would be different persons. The eye is measured by its ability to see and the ear by its ability to distinguish sounds. In like manner character is the measure of what we like or dislike. The teacher who changes character must be able to arouse a liking for the best.

Appreciations are also necessary to give the satisfactions required in successful drill. The most common failure in class procedure is that class members do not realize the importance of what is being done. Often what they think is important does not advance the accomplishment of the teacher's aim. They miss the point. The reason is that no arrangements have been made for their appreciation of the matter in hand.

It was appreciation that Jesus communicated to the two disciples on the road to Emmaus after the resurrection. They had often heard the prophets quoted but they had not realized the import of the words. Now they caught the glory of their hope from the lips of the risen Savior. They began to understand. As Jesus vanished from their sight, they looked each other in the face and exclaimed, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" This experience is different only in degree from that which takes place in every true appreciation lesson. Our hearts burn with the realization, not of new truth but of the import of the old. Inasmuch as appreciation starts with the old, it begins where all are at home with the facts. It is therefore the initial procedure in the accomplishment of almost every aim.

When the Savior advised his disciples not to give that which is holy to the dogs or to cast their pearls before swine, he meant that teaching is useless until there is appreciation. Most people are unappreciative about some things. To force drill or thinking when there is no feeling for what is being attempted, creates a repugnance which, Jesus said, in the case of dogs and swine makes people feel like turning and rending the teacher. Appreciation is the first step unless it be already present.

Let us suppose that the teacher's aim is the development of missionary interest. Some habit of missionary giving has been established by drill more or less mechanical in its nature. Possibly competitive or other artificial means have been used to promote large offerings but genuine loyalty to the world-wide enterprise is still lacking. The word, "missionary," means only offerings of money, a kind of necessary tax upon the local church. Missionary speakers seem to belong to a world that is far away from important matters. This is a practical situation in many churches. It can only be changed by a new appreciation that fires the imagination with a larger vision of the glory of the gospel. Until this is effected missionary giving will still be a tax rather than an investment. No matter how perfect the arrangements for piling up stated offerings, or how logically the duty of supporting the missionary society may be set forth, the church will not become essentially missionary. The wise teacher will therefore begin by relating the missionary task to the natural interests of people. It is marvelous to know what Christ can do for the victims of sickness, poverty, and sin. When new appreciations of the humanitarian side of missionary work have been awakened, the Pacific Ocean will be no barrier to a Christian imagination. Crying children and suffering women speak in all languages.

It may be that the approach can more easily be brought about by a fresh presentation of some Bible character. Most of us know Abraham as an emigrant. We appreciate him as a hero of faith. Suddenly we discover him to be the first Bible missionary. Or, Paul turns out to be a foreign evangelist. Peter is led by a marvelous experience to baptize the first Gentile convert and thus to inaugurate a missionary movement that we have long recognized to have been the key to Christianity as we know it. The intrinsic expansive quality of the Christian religion suddenly bursts upon us as the most important discovery concerning our faith that we have ever made. As children we always thought of religion as having to do with the local church. Now its age-long sweep and world-wide extent capture our imagination. Our hearts burn with the new conception. This new appreciation is the opening wedge to new habits and new thinking.

Worship, too, is appreciation, the appreciation of God's presence in our lives. It opens the door to many teaching procedures. We begin to see religion from the viewpoint of the throne of the universe. We sing our ideals and picture them in classic Scripture. Our feelings are enlisted in a marvelous way. Views of life that we would never get by argument become unconscious assumptions of our thinking. This is the most subtle kind of teaching.

THE THINKING TYPE OF TEACHING

In the last analysis, however, an aim whose accomplishment has no reasonable foundation in thinking and fact is not safely and permanently achieved. At any moment class members may awaken to an idea that the habits and appreciations of their religious development are based on sentimental considerations only. Some doubter undermines their faith. They find themselves unable to give a reason for their hope.

Our age has been termed skeptical. Current thought and conversation teem with insinuation directed toward the time-honored customs of the church. Modern scholars doubt everything. These criticisms come from within and from without the church. They result in many honest differences of opinion and many sincere doubts. To give thoughtful questioners of accepted practices and doctrines a repetition of appreciation experiences which they have come to doubt, or to mechanically drill upon that which they need to reconsider, is to discredit the sincerity of the teaching procedure in their eyes. We can ill afford to lose our thinking members.

When leaders permit their followers to think for themselves, they show them the respect due to human beings. When they assist them to think, they free them from slavery. Jesus taught his followers many things by the processes of habit formation and appreciation. But, when the time came, he brought them face to face with the question, "Who say ye that I am?" They must find the answer for themselves. He was not in a position to dictate their finding on this basic matter. When their thinking process resulted in the answer, "Thou art the Christ of God," Jesus solemnly replied that flesh and blood had not revealed this unto them, but the Father in heaven. And then he added, "Upon this rock I will build my church."

The purpose of the thinking lesson may be either to clarify thought or to give class members new truth. We value truth as we find it useful. Its most valuable use is its influence in giving us a working theory of life. As a drowning man reaches for a life preserver, a doubter grasps at truth. He needs it to give him the certainty that he craves. In this eager seizing essential facts become personal. Having found them reliable and helpful, he does not easily forget them. They become a part of his life because he has learned them by experience.

The place of the thinking lesson in the accomplishment of an aim can be illustrated by the process of giving to a group of people a larger sense of their financial obligations to religion. The enterprises of the modern church call for considerable sums of money. This money will not be available without sacrificial giving on the part of many Christians. To meet this necessity the church organizes financial systems, calculated to build habits of giving into the every-week life of its members. In addition, an appeal is made to the heroic, as exemplified first by the Master and later on by uncounted thousands of his followers. An appreciation of the glory of giving life and substance is created. This is good procedure as far as it goes.

But other necessities cause the wage-earning members of the church to hesitate. Can they afford to give such a large proportion of their income to religion? It is at this point that they are entitled to the privilege of thinking the matter through. Jesus said that the person who enlists in his service without counting the cost is not fit for the Kingdom of God. Many have enlisted without thus counting the cost. In the inculcation of the sense of financial stewardship fairness demands that class members be given aid in thinking the matter to a personal conclusion. Not only fairness, but wisdom also would indicate that stewardship cannot become a permanent quality of people of moderate circumstances until they plan it in connection with their other responsibilities. Thus the thinking lesson has a normal place in the teaching.

Two Types May Go Forward Together

It is quite possible for two types of teaching to go on together. For example, drill upon beautiful passages of Scripture can scarcely fail to produce appreciation for them. Also the process of thinking becomes drill by producing habits of thinking. The practice of arriving at conclusions based on adequate facts can be made so satisfactory that reflection permanently takes the place of impulse. All three types of teaching may go forward together; as in a story where the introduction raises a problem to be solved, the narrative reiterates facts that are remembered and the climax brings about a new appreciation of the situation.

Often the introduction of a lesson assumes one type of teaching while the real purpose of the teacher is quite different. Rhetorical questions are not in reality thinking questions, but drill or appreciation. Often a series of questions followed by the presentation of situations that make the answer clear while they leave the class free to discover it for themselves are in reality drill. A thinking lesson implies room for serious differences of opinion. These apparent exercises of thought leave no such opportunity. When several such problems are submitted in succession, particularly when they all lead to the same general conclusion, they are drill, intended to fix that conclusion in the thinking of the class.

The following series of questions might be thought of as drill while, on the surface, they seem to be problems to be solved:

When Jesus advised his disciples to "swear not," was he thinking of lying or profanity?

What was Jesus' great objection to the methods of the Pharisees?

Why did Jesus object to one's casting the mote out of a brother's eye?

Why did the Master advise to "judge not"?

The whole series aims to impress upon the thought of the class the necessity for sincerity.

In like manner a thinking procedure may introduce appreciation, or an appreciation procedure may pave the way for thinking. Mental activity is stirred by a question after which the activity is utilized for appreciation experiences. Or the feelings may be enlisted in an appreciation of a moving situation that later on calls for serious thinking. An example of the former combination would be the asking of the question, What were the options open to Jesus, as he reclined at the table at the Last Supper? Could he have made his escape to another land and begun his ministry all over? Could he have organized his disciples for a political revolution? Why not? All of which leads to an appreciation of the significance of Jesus' sacrificial death on the cross.

An example of a thinking lesson introduced by appreciation, might be conceived in the case of Ezra's mission for the purpose of establishing the purity of Jewish religious life in Judea. A setting forth of the place that Ezra had in fixing the study of the Law and the practice of rigid monotheism in the religion of the Jews might be followed by the statement that this austere discipline resulted in the system of the scribes and Pharisees. The question for discussion might then be: How far is the dogmatic insistence upon orthodox doctrine a spiritual advantage? Is the rigid enforcement of fundamentals justifiable?

Let it be noted, however, that while the going forward of two types of teaching at once may be practicable or necessary, the purposes of the teacher should be centered on one objective only. It is hard to do two things at once. Whatever concomitant learnings may take place the leader should aim to do one thing well. If thinking is his purpose, the thinking process should be carried through and appreciations limited to incidents in the progress of the main objective. If appreciation is desired, undue excursions into incidental problems will be found disconcerting. Drill requires repetition, which cannot be had if thinking procedures or extended appreciation experiences break in.

THREE TYPES NEEDED

In the accomplishment of an aim it will most often be found necessary to use all three types of teaching. This may be illustrated in the case of the aim to develop an appreciation of public worship throughout a congregation. This devotional spirit is, to a large degree, a habit. It is, however, a habit that includes thinking, feeling, and bodily control. Inasmuch as feelings often follow appropriate acts, and since the appropriate acts are universally recognized as proper matters to be taught in church classes, the process might begin with drill upon the forms by which worship progresses. This would include the practice of hymns and responsive readings, the memorizing of Scripture passages which are to be used in the worship program and, when appreciations begin to develop, the practice of such bodily acts as standing and sitting together, bowing, kneeling, silence, and the like. All this, of course, is drill, learning by repetition with attendant satisfaction.

But reverence includes also appreciations of God and his works. It cannot be a matter of externals only. The heart must bow as well as the head. In bringing about a new attitude on the part of a congregation, the teachers of the church need to devote many teaching sessions to appreciation lessons to such themes as the majesty of God, his age-long purposes, his righteousness, his love, and the beauty of his presence and works. Isaiah's call to service, as recorded in the sixth chapter of his prophecy, has been used for centuries to develop such appreciations. The psalms are basic. Such passages as, "The heavens declare the glory of God and the firmament showeth his handiwork," by their very recital bring the sense of the presence of the Almighty. The sincerity of the leaders of worship has its influence. Facts of science and of history make the methods of God to stand out. The beauty of nature and the art which idealizes that beauty emphasize God's glory and majesty.

In addition, there needs to be a reverence built up for human personality. It is impossible to love God whom we have not seen while we disregard man made in the image of God. Jesus instructed his disciples to have faith in God and to be at peace among themselves. He uttered these two injunctions in the same breath. They go together. The feeling of reverence is a unity. Wherever God has placed his mark, there his children must stand with respect. It is impossible to enumerate all the appreciations that would be helpful in changing a congregation from an attitude of careless indifference to one of reverence.

This process of changing the attitude of a congregation will go on more speedily and effectively, however, if thinking procedures are also introduced into the process. The reason for bodily forms and for the order of service needs to become evident to all. No doubt there will arise differences of opinion concerning the proper or the more advisable ways of expressing proper respect. With some, kneeling in prayer is a matter of duty, the carrying out of a scriptural precedent. With others, standing is the approved posture. Information concerning these matters will be appropriated more readily when introduced into a thinking procedure with reference to them.

Thinking also is necessary to our highest appreciation of God. Small conceptions of his interest in trifles interfere with the sweep of vision. Prejudices concerning what God approves or disapproves have grown up through the years or have come down from past generations to cripple our faith. Superstition interferes with reverence in its higher reaches. God is a spirit. When those who worship him are occupied with a consideration of whether he desires to be worshiped on a particular mountain or in Jerusalem, it becomes impossible to realize this spiritual conception. The church is cumbered with a vast amount of such inadequate ideals and theories which are no part of our religion and do not spring from the teachings of Jesus. Conceptions need to be compared and the facts faced. This leads also to unity, as differing ideas and feelings come to be understood by all the membership.

It will be seen by this time how all three types of teaching combine to accomplish a teaching aim. It follows that the teacher needs to understand and acquire skill in the use of each. The successful use of any one will usually give a teacher popularity and a reputation of being a good instructor, but accomplishing an aim is a different matter. What the church needs is the effecting of planned changes in those of its constituency who come to be taught. It is, of course, unfortunate that so many of our adults do not come for such instruction. The tragedy, however, is that when people do present themselves, the satisfactory development of their lives as Christians is not achieved.

SUMMARY

The type of teaching is the kind of activity which the teacher sets up in the class session as a means to the accomplishment of his particular objective. His method is another matter. Three types of teaching are necessary to the accomplishment of most aims: drill, appreciation, and thinking. They need to be employed successively, as the teacher's aim is broken up into individual lesson objectives. Drill is used to insure habits of expression for the ideal contemplated in the aim. Appreciation awakens feeling for the ideal. Thinking clears up doubts and gives meaning. Both thinking and drill give factual knowledge. These types of teaching may go forward together, although it is best to have one type in mind and allow such other teachings as may happen to become secondary and incidental. One type of teaching may introduce another. In the course of accomplishing an aim, all three types of teaching are necessary; so that the good teacher will understand and employ them all.

SUGGESTED CLASS PROJECT

(As in the assignment of the preceding chapter, this project is suggestive only. It would be better for the class to plan its own exercise.)

1. Taking the aim selected in the preceding assignment, indicate the ideal and discover two or three appropriate acts by which the ideal may be expressed.

2. What sentiments need to be aroused in the process of accomplishing the aim? Are there quotations from the Bible or other literature which carry these sentiments?

3. What differences of opinion are likely to arise? How will those who hesitate to adopt the new way of life look at the matter?

4. With which type of teaching would you begin the accomplishment of your aim? Define the objective of your first lesson.

CHAPTER III

THE PLACE OF SPECIAL METHODS

When we speak of methods in adult teaching, we usually think of two, discussion and lecture. The recitation method is hardly practicable for adults. As a rule they will not prepare and recite. In many cases assignments mean absences from the class on the day when the assignment is expected. Adults come because they are interested in what is being done. They are accustomed to doing what they please and therefore are not so tractable as children. On the other hand, they are more used to serious conversation than children and more capable of following with attention lengthy trains of thought. This makes the discussion and the lecture methods the prevailing techniques for use in the adult class.

To discussion and lecture we may add the project method of teaching, and worship, considered as a method. The project in religious education is any Christian work which the class itself desires to do and which it carries through to a conclusion that leaves a definite impression on the members. Examples of adult projects are bits of church work, community service, missionary service, social reform movements, and the relief of the poor. The class learns by doing, after a method similar to the one Jesus used in the training of his disciples.

Worship may also be considered as a teaching method. It is the most effective kind of religious training. By lecture and discussion we may learn about God; by projects we become fellow laborers with God; but by worship alone do we come to know God by a personal experience of his presence. The most vivid religious impressions, therefore, are made by worship.

Jesus' first instruction to his disciples concerning prayer was that it was a secret matter, to be performed in one's closet alone with God. That would make of it anything but a method that could be controlled by a teacher. Later on, however, and at their request, Jesus taught his disciples a formal prayer saying, "After this manner pray ye." The fact that he waited for their request might indicate that worship can be employed as a teaching method only when the desire for it occurs. Again, on the other hand, it was the custom of Jesus and his disciples to attend public worship in the synagogue and the disciples had specifically in mind the method of John the Baptist when he taught his disciples to pray. In either event the public worship and the formal prayer give direction to private devotions. The "after this manner pray ye" carries over into the habit of prayer.

THE COMMON UNDERSTANDING OF LECTURE AND DISCUSSION

By the lecture method is usually meant that kind of a class session where the teacher does all the talking. It is the most popular method in adult classes. This is partly due to the fact that lecturing is easier to master than discussion leadership and partly because Protestantism has exalted the sermon. With a great many people religion is identified with a speech of some kind.[1]

The discussion method, on the other hand, usually means any kind of session where the class gets a chance to talk back to the teacher. All kinds of talk, profitable and unprofitable, are included in the conception. It may mean wrangling argument or the mouthing of pious platitudes, the exchange of valuable experiences, or quotations from the sayings of the great. The discussion method is the permitting and encouraging of the members of the class to express themselves. The lecture is a conversation in which the teacher alone takes part.

The terms, discussion and lecture, are therefore inadequate to describe what is going on in the class. The type of teaching must be considered in connection with the method employed. Any one of the three types of teaching—drill, appreciation, or thinking—can go forward by either the discussion or by the lecture method. Ordinarily the discussion method is more effective for any of these types, but circumstances alter cases. Often more thinking goes on in a lecture than in a discussion. The lecture saves time that would be wasted in getting the discussion started. Some teachers who have not mastered the art of leading discussions are able to lecture with profit.

A discussion makes the whole group a party to what is going on. In some so-called discussion two or three members do most or all of the talking. This is not true discussion but a series of short lectures. The teacher of the class is the appointed lecturer, if the lecture method is to be used. He is expected to be able to talk more profitably than the two or three loquacious members who are inclined to use his time for him. If the discussion method means anything at all, it implies the opportunity for all to be heard. This means that the room in which the discussion is held must be suitably arranged for hearing those who are sitting in the group and that there must be freedom from distractions.

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[1] When one considers the number of so-called conferences, where the only conferring that is done is the address of a set speaker, he begins to wonder at the meaning of Christian work. The work, too often, consists only in the exercise of sufficient patience to hear Mr. So-and-So talk.

When this cannot be had, a lecture is better than a discussion. One speaker standing in front can overcome conflicting sounds and sights which would be insurmountable to most of the members in the audience. A class of more than thirty can scarcely hope to have a discussion; although this method has been carried on with success by teachers of large classes.[1]

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[1] When a class is too large for any considerable proportion of those present to hope to take part individually, arrangements for a true discussion may be made in the following manner:

1. Let the teacher open the discussion by raising and defining the question to be considered. Time can be saved by having the question or questions in printed or mimeographed form and distributed among the members of the class.

2. Divide the class into a number of informal groups, consisting of from eight to a dozen members each. Designate where each group shall sit or stand to confer, if possible allowing the groups to remain in their places and turn toward each other in their committee conference.

3. Allow a portion of the class hour for informal discussion of the question or questions before the class, the discussions to take place in the committee meetings indicated above. Each committee will appoint one of its members to represent it in

There are several modifications of the discussion method. In some cases the teacher or other special speaker presents certain views, after which he allows class members to ask questions, raise objections, or give supporting statements. In other cases the teacher begins by bringing out conflicting views and follows with a presentation of facts, ideals or conclusions. Often the teacher makes no speech at all, allowing the interchange of ideas to bring the desired result.

Debate is a form of discussion. Members of the class take alternative positions and proceed to defend them. Rivalry stimulates the process, although it tends to make personal victory supersede truth as a motive. The open forum often becomes a kind of debate between the chief speaker and those who dispute his assertions.

Because so many types of procedure go on under the name, discussion method, the failure of any one of them is apt to discredit all. It is necessary to discriminate. Some educational result must be car-

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the general discussion that is to follow and to faithfully present all views of the question which have come up in committee.

4. After the time allowed for committee discussion—say ten or fifteen minutes out of a fifty-minute class period—has been exhausted, call the class together as a whole and allow the committees to report through their chosen representatives. If there are many committees to report, avoid the repetition of the same ideas by asking that succeeding committees report only such positions as have not been adequately stated by previous reports.

5. The discussion can then become general with the feeling that all have had adequate expression of their views.

6. It is evident that such procedure requires a full fifty-minute teaching period. A longer session could be used.

ried out. Not all entertainment is educational nor is all enthusiasm. Educational arrangements attempt, at least, to bring about planned changes in people. Discussion is not to be judged by the form it takes, but by the changes it brings about in the lives of class members.

TYPE OF TEACHING NOT CHANGED BY METHOD

An illustration of the use of discussion is its use in co-operative thinking. Co-operative thinking attempts to cause a group of people to go through the steps of the thinking process which an individual takes when he thinks reflectively. They are as follows:[2]

1. A felt difficulty.
2. Its location and definition.
3. Suggestions of possible solution.
4. Development by reasoning of the bearings of the suggestions.
5. Further observation, leading to the acceptance or rejection of a conclusion.

The group is led to feel the difficulty, locate and define it, suggest solutions, test them by comparison and arrive, if possible, at a unanimous conclusion. To the extent that a discussion succeeds in doing this, it is a success. When it fails to bring about the result, it is inadequate; but the success or failure does not lie in the method employed but in its relation to the type of teaching attempted.

The lecture also may bring about co-operative thinking. By this method the teacher attempts to go through the various steps for the class. He states the difficulty and defines it. He then attempts to state the same possible solutions, which the class would state if they were permitted to speak. If possible he states the varying views of the class more satisfactorily to them than their own statements would be. An attitude of fairness is attempted in order to produce open-mindedness on the part of the class. In the light of the reasoning discovered and the facts brought out, a conclusion is attempted that will be more than the teacher's conclusion. It is the conclusion made necessary by the process through which all have passed, as it were, vicariously, through the teacher's representative statements. In so far as the teacher has actually represented the mental processes of the group, co-operative thinking has taken place by the lecture method.

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[2] Dewey, John, *How We Think,* D. C. Heath and Company, pp. 68-78.

The fact that drill, appreciation or thinking may go on by means of either the discussion or the lecture method, the teacher can be left free to determine the best method for accomplishing what he desires to bring about in the class. It would be more or less absurd for a teacher to lecture to a class of two or three members. It would be difficult to hold a discussion with a great audience. This does not mean that any teacher should be content until he has learned to use both methods. These two methods constitute the adult teacher's two hands. A one-armed man can often accomplish astonishing results by the skillful use of his remaining member, but no one would desire to be thus limited.

Drill also may be accomplished by either discussion or lecture. The simplest form of drill is the catechism, where the teacher asks the questions and indicates the answers, requiring the class to repeat the answers in response to the questions until by repetition the class has learned them word for word. This, of course, is too dry a method to satisfy modern educators. So the method is varied by introducing different questions which can be answered by the same idea if not the same pattern of words. Sometimes the teacher tells a story, projects a conundrum, or begins a course of reasoning, in each case omitting the solution or ending of the idea and requiring the class to give it. This results in repetition with variety.

The lecture may accomplish a like result by doing substantially the same thing. The lecturer tells stories, propounds questions, or goes through the reasoning process, giving the answers himself. Often he pauses before announcing the answer to allow his hearers to anticipate his answer in imagination before he states it, thus increasing the activity of his listeners. He dramatizes the idea so that it will glow in the feelings of the auditors. But always it is the same idea repeated with variety until it is remembered. Many preachers employ this type of teaching in their sermons to give habits of feeling or sense of meaning to Christian words and texts.

The blackboard is a great help in drill whether the lecture or the discussion method is employed. The idea is sketched as the presentation proceeds, often crudely sketched, for the crudity of the drawing prevents the covering up of the idea and the dividing of interest with a clever diagram.

Both lecture and discussion are employed in worship. Except in the Quaker type of worship, where silence speaks eloquently of God, a leader is necessary. He may either encourage a social type of worship or he may do all the talking himself. Rituals and programs of worship may or may not be used. When responses are employed, it is the discussion method. When nothing is provided for the congregation to do, it is the lecture. In the latter case, however, the minister must represent the people in his statements. He must make the worship mutual. A gifted speaker can often represent the feelings of his hearers better than they could express them.

The project demands either lectures or discussion, generally both. Purposes must be developed and plans formulated. The class must have the feeling of entering into these plans creatively. Either lectures or discussions with individual research supply the facts and patterns necessary for progress. When the project has been carried through, there must be critical evaluation by some kind of a thinking process.

TEACHER'S RESPONSIBILITY AND HIS METHOD

Whatever method is employed, the teacher's attitude is a part of his method. It should be the opposite of self-centered. Hysteria, which is another word for the teacher's taking things too personally, is the bane of effective teaching. The cause of hysteria is fear of some kind, often the fear of failure or of being misunderstood. Too often it is the fear that the teacher will not get his way in everything, another form of selfishness. The difficulty is that the teacher's feelings become the center of attention, rather than the progress of the class. The result may be admiration for the teacher—it quite often is—but the teaching is weakened.

It hardly needs to be stated that when this selfish spirit on the teacher's part takes the form of sarcasm or scolding, it shuts off participation by the class. This cripples the work, because participation is absolutely necessary to development. Fear, and its consequent selfishness, is therefore a constant, underlying enemy of good teaching. There must be freedom, the sense of being in the presence of friends, not critics. "Sitting on irritating members" by the teacher may be merited by those members, but the process does not help teaching.

The teacher's enthusiasm is also a part of his method. It is not alone the amount of energy he displays but the faith in his method that he manifests. In religious teaching all things are possible. Our procedures come from the Great Teacher. His way of life he received from the Father and gave, in turn, to his disciples. It is no insignificant gift. Through it Jesus made an impression on human society greater than any other teacher who ever lived. The Christian teacher expects similar results. Christian drill, appreciation and thinking will bring everlasting results in living persons. Jesus is the supervisor of his teachers and gives the Holy Spirit to those who carry on his commission.

SUMMARY

All types of teaching may be carried on by either the discussion or lecture method. The use of both methods in producing the several types of teaching multiplies variations of method until we have as many special techniques as there are teaching situations. The teacher needs to be an artist, rather than a mechanic. As an artist he must practice his methods until they become automatic and thus set him free from bondage to them. Methods are the tools of the artist. They are therefore necessary for the accomplishment of his task.

SUGGESTED CLASS PROJECT

1. Let each member of the training class visit and observe some adult class. Note the method of the teacher and the type of teaching which he seems to be doing. Did he succeed with either drill, appreciation, or thinking? What worth-while results seemed to be registered in the class? Was his method skillful or clumsy? What could he have done to improve it? If possible, two or more members of the training class should visit the same adult class and compare their impressions after, not before, writing them on paper.

2. The alternate project is for the members of the training class to evaluate the method of the training teacher in his last class session. Answer the questions given in the preceding paragraph. This is not

so desirable a project as the first one, because it tends to distract attention from the training feature of the class. Members cannot be students and observers at the same time. It will also tend to make the training teacher self-conscious. However, training class teachers should be willing to be judged by the principles which they are teaching.

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CHAPTER IV

THE DRILL LESSON

Drill makes no pretense of being a thinking lesson. Certain facts are desirable to be remembered and certain habits need to be acquired. Ideals or theories should be made fixtures in thinking and conduct. Drill is the economical method of accomplishing this end. Before ideals can grip the life, forms of expression for them must be acquired so that their adoption may not be awkward. Jesus spent a large portion of the time of his earthly ministry in giving his disciples habits of helpfulness and of proclaiming his message of the kingdom. Later on, under the leadership of the Spirit, ideals appropriate to such acts were gradually acquired. Pedagogically the poor and unfortunate were a great asset to the Master's ministry. How hardly shall the rich inherit the Kingdom of God! They are shut off by their riches from forming Christian habits of expression. The ideal, denied expression, dies a natural death. A habit is necessary for permanence and utility. Like mispoured cement ideals lose their virtue when no patterns exist for their active use.

There are certain words peculiar to religion. Sin, redemption, charity, grace, faith, love, and many other words of a like nature, may be used in other connection; but they have a particular relation to Christianity. The meaning and use of these words need to be taught. Many sermons have this for their purpose. The type of teaching employed is drill. The ideals of our faith need to be named and personally recognized. Friendship for an ideal becomes personal when we remember its name in connection with its characteristics. Like other friendships relationships with these Christian words need to be carried on under happy circumstances. That this has not always been done is evidenced by their lack of attractiveness to many sincere Christians.

By drill also the facts of biblical history are learned, its leading doctrines studied, and its classic passages memorized. There are also hymns and portions of ritual, statements of faith, and rules of conduct, that should become a part of the permanent equipment of Christian living. Most of life is routine and a very considerable part of it unthinking routine. This is true of religion also. It is closely connected with such matters as church attendance, the giving of money, daily prayers, self-control, and chaste speech; all of which are habits acquired by some more or less effective form of drill. These habits and remembered ideas anchor us to our ideals.

Specific Acts Necessary

Teachers need to acquire the habit of looking for the words, forms, patterns, and acts, which need to be taught in connection with their aims. One cannot drill upon an ideal. The activities, connected with the ideal, are the objects of drill. What do Christians do, when they practice the ideal? It would be well, at this point, to review what was said about job-analysis in the first chapter of this work.[1]

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[1] See page 19.

There is a tendency in all of us to generalize. We delight to make all things simple even when they are not. Life is a succession of observations, activities, feelings and memories. It is very complex and seemingly continuous: but like a moving picture consists of separate experiences, rapidly following one another. For convenience in our thinking we tie those acts and feelings, which seem to be related in their effect upon society, and call them ideals. We speak of honesty or dishonesty, spirituality or worldliness; but in reality we are honest or spiritual only in relation to particular things that we do. It is therefore very important for the teacher to note the particular things which the class is expected to do when it acquires the ideal in question.

The purpose of drill is not the word or act, but certain changes in the lives of persons. The way we act, or remember, or feel, makes us different. Drill is the means to this end, and the end is not the thing drilled upon but the person who goes through the exercise. The person, of course, needs appreciation and thinking exercises in connection with drill. In most instances appreciation and thinking are nearer the consummation of the aim than is drill which seems to be a more or less necessary preliminary.

PRINCIPLES GOVERNING DRILL

Drill makes use of certain principles which are derived from the study of human beings. They may be summarized as follows:[2]

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[2] Gates, Arthur I., *Psychology for Students of Education*, The Macmillan Company, chapters x and xii.

1. A repeated act tends to become a habit. Even the unconscious repetition of an act fixes it so that it is likely to repeat itself, as in the case of unconscious mannerisms. Experiments in the study of telegraphy have demonstrated that a student of that art will make progress by having the sounds of the Morse code repeated beside his ear while he is asleep. The mind automatically learns what it repeats.

2. Satisfaction, including pleasure, enjoyment, and complacency, is an important factor in speeding up and making permanent the acquisition of the desired habit.[3] People learn what they enjoy faster and better than that which they have no personal motive in acquiring. This is a very important principle in religious teaching, because teachers so often have allowed the acquisition of religious habits to rest upon the level of duty. Arrangements to have learners enjoy both the method of drill and the acquisition of the knowledge are necessary to the economical use of time and effort.

3. Acts which bring no satisfaction or which produce dissatisfaction create repugnance. Compelling people to do what they do not want to do does not result in a liking but the opposite. There is, of course, a possibility that the acts which at first are distasteful afterward may become pleasant, in which case Principle 2 applies. Too often, however, the doctrines, customs, and other requirements which the church seeks to impose upon its members, never

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[3] Thorndike, *Educational Psychology*, chapter viii, Teachers College, Columbia University.

become happy to them and are therefore never thoroughly learned.

4. Acts need to be learned in the form in which they are to be used. Most people do not apply learnings acquired in one set of circumstances to another situation. We all learn the use of the Lord's Prayer in worship. Few of us use it in forgiving our enemies. To be effective the words, "Forgive us our debts as we forgive our debtors," need to be relearned in connection with the new use. Since we are not really teaching words but people to use words and the attendant ideas, we must think of the learning process in connection with the people and what they do.

5. Acts, repeated with satisfaction, become habits, exactly as repeated. Bad acts are learned as well as good ones. Also, incorrect habits of doing useful acts become fixed to the detriment of subsequent efficiency. Music teachers who refuse to allow their pupils to sing or play without their direction understand this. The religious teacher should be concerned as to what he teaches or allows to be taught by the church. It will be remembered and repeated.

WHAT LEARNINGS?

1. In general, the words, acts, and feelings, necessary to adequately express Christian ideals.

Much has already been said concerning the type of matters that naturally belong to drill. They include the external and mechanical part of Christian living although feelings are very essential to spiritual conduct. They, too, are habits to be learned or modified by the drill type of teaching.

2. Particularly those matters which Christians actually do as over against indefinite qualities much used but not always clearly defined.

Jesus, the Great Teacher, was continually concerned with what his disciples did. To hear his sayings and not do them was foolish. The Sermon on the Mount deals with activities. Such matters as being poor in spirit, hungering after righteousness, practicing mercy, making peace, letting one's light shine, being reconciled to one's brother, keeping one's eye free from lust, telling the truth, going the extra mile, performing religious acts modestly, saying a particular prayer, and living without worry comprise its contents.

Going farther in the Gospel of Matthew we discover Jesus bidding the leper to go to the temple, the centurion to go home to his servant, and the would-be disciple to follow him. Faith was the ideal but faith came with the act. In every chapter of Matthew's Gospel there is something for the disciple to do. In all four of the Gospels the records show Jesus continually using the drill method.

Modern religious teachers would do well to imitate their Master in this respect. Why talk of spirituality when spirituality consists of performing acts in a Christlike way? It would be better to talk about the acts in such a way that class members will do them. Then they will be on their way to spirituality. They need to practice public and private prayer, sacrificial giving of time and money, forgiving insult and injury, and brotherly regard for those not of their own social circle. Spirituality as an abstract quality cannot be taught. Spiritual acts can and must be taught if the quality is to be attained.

3. The correction of those practices and other learnings whose imperfections interfere with the highest type of living.

Many adults have learned the way of the Lord imperfectly. In some Sunday schools irreverence was inculcated by arrangements which made the practice of disorder pleasant and satisfying. Sometimes the superintendent or pastor was disorderly. In other cases the boys and girls found more pleasure in misbehaving than they possibly could have found in reverent deportment. In accordance with the principles of habit formation, disorder became fixed. Unconsciously the school had taught it. Now the child has become an adult but the habit persists. Disorder is still pleasant.

A similar bad habit in the church is the failure to co-operate. Those who found themselves out of harmony with the body of leaders discovered that thereby they had become the center of attention. In some cases this was the only way they could assert their individuality. All this was pleasant and for that reason was repeated. Another and stronger habit of finding joy and self-expression by more co-operative methods is necessary.

Another inferior habit is the practice of giving money in such small amounts that the cause of Christ is weakened. It is in many cases linked with the practice of getting as much and giving as little as possible. Self-respect is satisfied with the minimum contribution. The new habit must practice the Beatitude of Jesus in which he said, "It is more blessed to give than to receive."

Since the correction of bad habits is more difficult than the inculcation of new ones, this educational "repair work" calls for skilled planning by the teacher. The imperfect practice must be superseded by a more satisfactory one. The new habit must be made stronger than the old. In the process of its formation the old habit must be unlearned; at least it must be widened and made more adequate. In most cases there is some foundation for the new habit, some satisfaction in that which is contemplated, but the process is apt to be difficult. Habits are hard to unlearn. Even when the class members are willing it is hard to forget. Many persons would give much to unlearn some vicious practice or vulgar expression which has become fastened upon them.

HOW THE LEARNING TAKES PLACE

1. By securing satisfaction for the process.

This comes first in the teacher's planning. Inasmuch as the word, "satisfaction," is a difficult word for the amateur teacher to comprehend, a few remarks will be in order. When the mind is set to perform any act of mental, emotional, or bodily quality, to perform that act is satisfying; not to perform it is unsatisfactory.[4]

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[4] Gates, Arthur I., *Psychology for Students of Education,* The Macmillan Company, pp. 105 ff.

Thorndike, Edward L., *Educational Psychology,* Vol. II, Teachers College, Columbia University, pp. 187 ff.

Kilpatrick, W. H., *Foundations of Method,* The Macmillan Company, pp. 25 ff.

Educators use the terms "mind set," "mind-set-to-an-end," and "readiness" to describe the state of mind which makes the completion of the act satisfactory. Satisfaction often means pleasure, although many unpleasant acts are satisfying because we want to do them.

A careful study of the place of satisfaction in teaching will bring ample returns to the teacher because satisfaction has a place in all types of teaching. It is not by accident that the Creator has brought more happiness than unhappiness into the lives of his children. The lessons of life are better learned in the process of attaining happy ends or finding relief from unfavorable conditions.

In preparing to teach by drill, the teacher first looks for the satisfaction to be enjoyed by the class as it engages in the necessary activities. The preacher looks well to the illustrations and quotations that are to embellish his sermon and make the repetitions of his theme attractive. The lecturer does the same thing. The set phrase, text, or idea is spoken under happy circumstances. Thus repeated it is more easily learned by the listeners. They delight to think it with the speaker.

The giving of money can be made a happy experience. It is always more pleasant to spend money than to earn it. But being taxed for the support of anything is not very happy. To hold up a deficit and scold church members because it exists is not good drill procedure. The best preparation for drill in financial liberality would be to keep contributors informed concerning the success of the enterprise for which they have been giving. A balance in the treasury is a better habit producer than a deficit. Anything will bring satisfaction that changes a tax into an investment.

The prayer-meeting habit is one that many leaders would like to see become more popular. The prayer meeting declined when public prayer became the reiteration of set phrases which had lost their influence. When the prayer meeting was in its zenith, public prayer was another word for spiritual leadership and evangelistic power. To develop the habit of prayer-meeting attendance and participation it is necessary to re-establish this joy in its exercise. Then by some expedient arrange for men and women to discover that they can pray and take part in social meetings with sufficient satisfaction to repay them for the adventure.

The learning of anything is expedited by the same method. Arrange for the use of the knowledge with satisfaction. The sense of victory in accomplishment is often sufficient. When a group of class members master any matter in a capable way, each member of the group finds his pleasure in the enjoyment of the company. Many comparatively trivial things are learned because everybody else is learning them. People are not, as a rule, hard to satisfy. But this element cannot be neglected.

2. Having discovered the satisfaction, cause the exercise to be repeated.

Do not be content with merely talking about it; cause the class to go through with it again and again. The thing learned will have to be often repeated at first; afterward it may be reiterated at longer intervals. But it must be practiced occasionally even to the end. The human mind forgets. Impressions grow fainter with disuse. The good teacher never lets up.

It is better when the repetition of an idea or act is done as a result of impulses which seem to originate in the class. This is particularly true when the thing to be done brings its own pleasure. The singing of a favorite hymn or the repetition of a well-loved passage of Scripture insures its own repetition. The emotions awakened by successful class enterprises cause an organization to be dissatisfied when activities are not going on. We spontaneously respond to class work that is ever optimistic and alive to teaching sessions that bubble with good will and hope.

The every-member canvass is an example of a teaching enterprise that suffers from having its important details omitted. To the leaders they often become burdensome. Why continue the process year after year when something else will bring as good financial results? Because the substitute does not sufficiently continue the habit of systematic, proportionate giving. It does not provide exercise of the satisfactions necessary to the habit. The spirit of giving declines. Often other reasons are given for its decline but the real reason is apt to be the loss of esprit de corps, the emotional enthusiasm which pervades a church that takes pride in its financial methods.

Repeat the act of learning in the form in which it is to be used. The exact hymns that are to be used in the church service are practiced until the continued practice of them in worship is automatic. Experiments in Christian living planned in class, carried out through the week, then reported again in class, fix the habits and make the passages on which they are based permanent possessions of the members. Try Jesus' method of avoiding worry. He advised that the cultivation of a concern about the Kingdom of God should take the place of anxious thought about food and dress. Get the class to try it. If they find it successful, they will appreciate the passage which says, "Be not anxious for the morrow."

SUMMARY

Drill is accomplished by repeating an act of thought or of outward living with satisfaction. Both the satisfaction and the repetition are important in the process. When satisfaction and repetition are secured, they work automatically to develop a habit. That which is repeated should be performed exactly as it is desired to be learned. It should be repeated as nearly as possible in the same situation in which it is to be practiced. The habit learned does not pertain to the act or thought, but to the people who remember it in the same connection in which they have learned it. Such habits and memories are necessary to the accomplishment of an aim because they provide means for its expression, thus making it permanent. To be effective arrangements for its continued practice must be made.

SUGGESTED CLASS PROJECT

1. Select an aim and indicate its appropriate ideal.

2. Indicate (*a*) appropriate acts for the ideal's expression, and (*b*) portions of Scripture and Christian doctrines which express it.

3. Find the satisfactions which a teacher may give his class in the drill procedure.

4. Discover forms of organized class activity that can be used.

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CHAPTER V

THE APPRECIATION LESSON

If drill is the flesh and blood of the teaching process, appreciation is its nervous system. Therefore drill and appreciation complement each other. Appreciation gives the satisfaction necessary to successful drill; drill provides the habits by which appreciations express themselves. It has often been said that a good impulse without some expression of that impulse does more harm than good to the spiritual nature. It is equally true that good acts apart from appropriate motives are dead. Like a dead body they may be galvanized into the appearance of life by the application of an electric current from without; but they have no intrinsic power to persist and grow.

Adults have the ability to learn any ordinary matter which they sufficiently wish to acquire. They are neither lazy nor incompetent but there are multitudes of competing interests. Only those interests that rise above the surface of general concerns command attention and effort. Most adults are not aware that religion requires special effort to make it helpful. It must, of course, be supported but the organized church can be relied upon to carry it forward. The requirements for admission to the church are sufficiently simple for children to meet. Once met few challenges are encountered. There is considerable criticism from the pulpit, sometimes from the laity, because of indifference. To meet this situation a defense mechanism is set up. To be criticized, then to shake it off as a duck shakes the water from its feathers, seems a part of the ordinary routine of active church membership.

We can better afford to suffer than to miss the meaning of life. Religion needs more emphasis on its possibilities. They are infinite. We are not aware of our needs. One strong, holy ambition will carry us far in our Christian development. Without a vision the people perish; but the people must see the vision. It will avail little for the teacher to describe his vision. His class needs to be personally allured. Interest is the key to effort but interest in religious education comes from a practical experience of the possibilities of spiritual living.

SHARING WITH SATISFACTION

Appreciation teaching consists in arrangements for enjoying religious experience together. In educational language, it is the sharing of experience with satisfaction. But just how this satisfactory sharing may be brought about by scientific planning has not been definitely worked out by educational leaders. We know less about appreciation teaching than about either the drill or the thinking type of lesson. Those who have given special techniques emphasize two steps: preparation for the experience, and causing the class to be active in the experience.[1] They advise us (1) to prepare the class by arousing an expectancy or mind set favorable to what is going to happen and (2) to arrange for the class to identify itself with it.

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[1] Thomas, *Principles and Technique of Teaching,* Houghton Mifflin Company.

Strebel and Morehart, *Nature and Meaning of Teaching,* McGraw Hill Book Co.

This may be a way to look at the procedure but it does not greatly help the teacher of adults. It seems to be influenced by Herbart's first two steps in teaching, preparation and presentation. Herbart's theory of teaching, however, is that of imparting knowledge from the teacher to the pupil, a theory that is not now generally accepted by educational leaders. We no longer regard the process as that of opening the door and thrusting knowledge into the consciousness of the learner. No doubt happy expectations of what is about to happen are helpful, but the best preparation for an experience is an attractive first taste of the experience itself.

Drill teaching emphasizes equally exercise or repetition and satisfaction. Appreciation teaching emphasizes satisfaction, but combines with it the idea of sharing. In drill we are thinking of more or less mechanical habits; in appreciation of attitudes and interests which do not need to become set patterns so much as strong feelings leading to higher aspirations. Therefore appreciation teaching admits of an infinite variety of co-operative experiences; they do not need to be in one set pattern. It is the exploration of a new country together, not the blazing of a trail. The trail will be better made when we feel the desire to make the new land our home.

Soares[2] describes conversion as a shift in the center of interest. Whereas the center of interest has hitherto been non-Christian or opposed to religion, the feelings now become unified in a desire for God and the doing of his will. This is essentially an appreciation procedure. It can be used as an illustration of what goes on in appreciation teaching. We discover and learn to love God in clearer apprehension of him and his works. We feel his presence more personally with accompanying spiritual growth. A new world suddenly opens to our view, a world with God in the center but larger than any other world that we have known before.

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[2] Soares, Theodore, *A Study of Adult Life,* Pilgrim Press.

It was a great day in the experience of Nathanael when he spent an afternoon with Jesus. At first he was skeptical. "Can any good thing come out of Nazareth?" He was advised to "come and see." He came and was introduced to the Man of Nazareth. A long visit followed. Nathanael had long had deep desire for the day when the Messiah should come to deliver Israel. He doubtless had his own mental picture of that Messiah. Now he meets a man who satisfies that ideal and at the same time changes it. It is a new Messiah, a new ideal, and a new friend all in one. That was an appreciation lesson.

It is a great artistic adventure to stand for the first time at Niagara. Heretofore we have heard of its fame and our friends have shown us pictures accompanied by the explanation that no picture can do justice to Niagara. It is as they say. Pictures have utterly failed to prepare us for the actual experience. No secondhand representation is able to portray that wondrous combination of power and beauty. Henceforth sky and land, water and motion, power and flexibility will have a new meaning in our lives.

How can the teacher produce such satisfying experiences with words or the projects of a class? The outpourings of the Spirit of God cannot be visited like Niagara. Jesus is not present in the flesh. The spiritual experiences for which appreciation is sought must go on in the hearts of men, and there are no photographs. When we try to take pictures, the result is more like an X-ray film that portrays only the skeleton.

NECESSITY FOR SINCERITY

It is easier to pretend that we appreciate than to attain to that experience. What we are determines what we like. Most of us desire the reputation for liking better things than we actually enjoy. But to pretend a liking for something that makes little or no actual appeal to us is the most deadly way to undermine character. Jesus gave no warnings more severe than those which he spoke concerning hypocrisy. Genuine acceptance of oneself and sincerity with oneself is the basis of soul integrity without which there can be no salvation. When we like a thing, it takes possession of us. What we do not like can neither be imposed upon us from without nor obtained by conscious effort. We change our likes by changing our lives. We are what we enjoy. It is a religious duty to enjoy the best; yet we cannot perform that duty by an act of will. Enjoyment is life, and life must grow. "Which of you by being anxious can add one cubit to his stature?" Only by becoming a man can one put away childish things. The life we love is the life we live.[8]

If this be true, when an individual desires appreciations for himself alone, it must color our thinking of the appreciation process in the group. The teacher cannot command it. To attempt to do so would be superfluous for those who are able to share the experience. For others, a command would result in either rebellion or hypocrisy. Pretending is almost instantly detected. The most scathing thing that a critic can say of church people is that they are hypocrites.

The Genuineness of Appreciation

The first characteristic of an appreciation lesson must be its essential sincerity. It must begin by an appeal to the existing feelings of the class and keep within the range of their experiences. If we cannot take people to Niagara, we must give them the experience of power and beauty by means of something which has come to them personally. It may be the storm or it may be the silent unfolding of the leaves and flowers in the springtime. Both give experiences of the power and beauty of nature. Either is better than the pretense of a visit to a far-away scene that can never seem genuine, because neither it nor anything like it has ever been experienced.

Paul always began his appreciation appeals concerning Jesus in the situations by which his hearers were surrounded. In the synagogue he began with Moses and all the prophets. At Athens he commenced by remarking at their religious intensity, the number of their altars and their search for an unknown god. Before Agrippa he called initial attention to the laws and customs of the Jews with which, Paul said, Agrippa was very familiar. God's revelation in his Son was inherent in all these situations. Paul set himself in the life situation of his hearers. In the case of Agrippa he added his own experience to that of his hearer, but only after his appeal to what Agrippa felt as well as knew. It would have been anything but happy to have started a synagogue experience by describing the religious feelings of the heathen or their yearning after an unknown god. Just as unnatural would have been the appeal to the Athenians on the basis of Jewish law.

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[8] Merick, *Progressive Education,* Houghton Mifflin Company.

In taking up ordinary lessons in the Sunday school with the purpose of producing appreciations, an emotional situation, rooted in the attitudes of class members, must first be secured; into this the printed and other historical matter of the lesson should be introduced. If the events of the lesson story exactly parallel events in the life history of members of the class, the narration of the lesson story will suggest their own life problems and will adequately give a teaching situation. But there should be a genuine activity aroused in the imagination of class members before the introduction of whatever new elements are to be implanted. This makes for genuineness by identifying the appreciation experience with what the class already feels.

It makes the "Psalms of Ascent" more real to describe the going up of the Jews to their great religious festivals. Most of us have made trips to religious meetings or family reunions. What did we talk about? How did we feel? What friends did we expect to see and how did we expect to meet them? Into this description it is easy to introduce the words:

> I was glad when they said unto me,
> Let us go unto the house of Jehovah.
> Our feet are standing
> Within thy gates, O Jerusalem,
> Jerusalem, that art builded
> As a city that is compact together;
> Wither the tribes go up, even the tribes of Jehovah,
> For an ordinance for Israel,
> To give thanks unto the name of Jehovah.
>
> —Psalm 122:1-4.

It all happened to the Jews as it has happened to us. They join us in our happy reunions and generations of long ago share their best with us of this modern day.

The lecture or the discussion method may be used, but in either case the opening procedure must find the class and inaugurate a sincere and reciprocal unity of purpose. Factual questions are out of place. They have to do with the recalling of things, not feelings. Direct questions or statements that raise questions in the mind, however, are very helpful, provided the activity engendered is emotional in character. The beginning should start the imagination to co-operative effort. No appreciation experience will be possible for class members who regard themselves as mere auditors of the remarks of the teacher.

This beginning in the experiences of the class is in direct contrast with the procedure that attempts to begin and end with the lesson text. The teacher, who commences by asking for the subject of the lesson and the Golden Text and continues by inquiring what the Holy Spirit intended to teach in the several verses of the lesson text, flattens expectancy to the level of dullness. The Bible is composed of human experience. In this way God reveals himself to men. The Koran or the Book of Mormon may have come out of the brain of a single writer. The dullness of much of their contents would suggest that this is the fact. But in times past God spoke through the prophets in living situations and in the later days he spoke to men in his Son, as Jesus lived among them. In modern times God still lives with his church by the Holy Spirit. These biblical experiences are one with life and can be merged into the life situations of a class to give the sense of genuineness to its inner and outer activities.

THE SATISFACTIONS OF APPRECIATION

The lives of many church members are religiously too flat and static. Too much of their duty is summed up in the injunction, "Be good," which in the common acceptation means a purely negative procedure. Consequently religion becomes associated with the cutting off of the pleasures of life. This certainly is not the conception that Jesus had in mind. It is not possible to maintain this conception with the passing of the generations. In the days of the Puritans there were certain compensations for the austerities of their existence. These compensations do not exist for our day. Christianity must discover and use the satisfactions of the Way of Life.

To keep appreciation sincere, class members must be given happiness in the experiences to which they are introduced. They must enter into them because of the enjoyment received. In many cases the class enters the classroom without conscious plan or purpose, often tired out by the work of the past week and looking forward to a quiet, restful time with sufficient entertainment to keep it from being tiresome. But this attitude of hoping that some one else will do all the work is not conducive either to refreshment or learning. To feel again the thrill of living they need to be surprised into an activity that they will take on because they enjoy it. The appreciation experience should be as spontaneous as play. A game is a better kind of exercise than gymnastics. Before we realize that anything is demanded of us, we are lost in appreciation of the diversion.

STORIES AND APPRECIATION

A good story can be likened to a game, in which the hearers identify themselves with the hero and his struggles. A story has four divisions: (1) an opening statement, which introduces the characters and defines the plot; (2) a series of events, maintaining suspense while leading to the climax; (3) the climax itself where the plot is solved and tension relieved; and (4) the conclusion, usually short. The plot of the story becomes the problem of the hearer and its solution his satisfaction. The lesson of the story does not need to be stated in the conclusion because it is inherent in the events and climax. By being identified with the hero, the listener gets the force of the story by appreciation. This means that his interest in the story causes him to learn without being conscious of the process.

Jesus taught many things in parables. On one occasion the Pharisees and the scribes were finding fault with him because of the sinners who were drawn to his ministry. He told three perfect stories: the parable of the Lost Coin, the parable of the Lost Sheep, and the parable of the Prodigal Son. In all three stories the hearers easily identified themselves with the hero and rejoiced at the happy ending. They were glad with the woman who found her coin, with the shepherd who recovered his sheep, and with the father who had his son restored. In the first two parables Jesus concluded by affirming that heaven rejoiced when a sinner repents. In the third, he did not even say that. There was no need. So far as an appreciation story could teach the worth of a sinner to Pharisees and scribes, it had been done.

This is good appreciation teaching. The story carries the teaching without troublesome platitudes. There is no place for dogmatism in any kind of teaching, unless it be in drill, where it should be desired by those who are set to learn. In a story the pointing out of the moral at the end is a confession that we have not told the story sufficiently well for its teaching to be felt without telling. To finish a discussion of Daniel and the three Hebrew children with a homily about loyalty and sacrifice is neither efficient teaching nor good taste. It is a reflection on the intelligence of your class.

Appreciation teaching is similarly accomplished by means of pictures and dramatics. The picture is shown, its story told, after which the picture itself is left to complete the appreciation. In dramatics the picture is acted by the members of the class. Their active participation, even when imperfectly done, makes the story more vivid and the experience more enjoyable. But the process is the same. There is a genuine, shared experience with attendant satisfaction, resulting in a new attitude and feeling, a new liking for an ideal.

Descriptions also are stories. The plot lies in the complexity of the objects and events described, together with the difficulty of harmonizing them. The climax is the bringing of all these things into oneness and beauty. The apt quotation is an example:

> The spacious firmament on high,
> With all the blue, etherial sky;
> And spangled heavens, a shining frame,
> Their great original proclaim.
>
> The unwearied sun, from day to day,
> Does his Creator's power display,
> And publishes to every land
> The work of an almighty hand.
>
> Soon as the evening shades prevail,
> The moon takes up the wondrous tale,
> And nightly to the listening earth,
> Repeats the story of her birth:
>
> While all the stars that 'round her burn,
> And all the planets in their turn,
> Confirm the tidings as they roll,
> And spread the news from pole to pole.

What though in solemn silence all
Move 'round this dark, terrestrial ball;
What though no real voice nor sound,
Amid their radiant orbs be found;

In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing as they shine,
The hand that made us is divine.

As in the story, the description must carry its own lesson and be appreciated for itself. To tell people what they should appreciate will not make them to enjoy it. Love is free; when an attempt to compel it is made, the result is repugnance. To hint that those who do not appreciate a certain piece of art or literature are deficient immediately puts a drag upon the whole process. That destroys the pleasure and with it the force of the lesson.

PLACE OF APPRECIATION

The place of the appreciation type of teaching in the accomplishment of an aim is very evident. It unifies, creates an attitude, and gives the satisfactions that are necessary in the other two types of teaching. It is the beginning and the end. At the beginning, appreciation introduces the aim; at the close, it completes the ideal. The drill and thinking types of teaching provide expression and clear up difficulties and give knowledge by giving use and meaning to facts. But appreciation fuses the aim into one whole and causes it to become an ideal in the life.

It is fortunate that appreciation is a happy way of teaching. The temptation to which many teachers yield is to do nothing else. This is fatal to thoroughness by eventually causing religion to seem without logical foundations to the thoughtful and an empty sentiment to the careless. Notwithstanding, the appreciation teacher or preacher is always popular because always bringing pleasure.

SUMMARY

Appreciation is necessary to introduce ideals and their accompanying habits. It completes the ideal and makes the whole procedure happy. In general, the process consists in sharing satisfying experiences in such a way that new attitudes toward ideals are developed and enthusiasm for them aroused. The experiences of the process must be genuine and sincere. They must consist of what the class actually enjoys for pretense is fatal. These enjoyments are a part of the life of the class. Associated experiences of others who have lived in like situations may then be added. But pretense is fatal. Stories, pictures, dramatizations, hymns, classic passages of biblical and other literature, and descriptions or word pictures are the experiences in which class and teacher unite to widen appreciation. The giving of pleasure is the motive power in the procedure which makes this type of teaching popular.

SUGGESTED CLASS PROJECT

With a desirable ideal in view, members of the class should indicate a group experience that will lead those who participate to identify themselves with the selected ideal. Then each member of the training class should endeavor to lead some group into this indicated experience. He may do this either in a formal class session in the church or in informal conversation. Jesus did some of his most effective teaching with individuals.

Report on paper what actually happened. Let the training class constructively criticize the papers, asking:

1. Was the experience genuine or forced?

2. Did it bring genuine satisfaction?

3. Did it carry over into the purposes of those engaged in it?

4. Was it free from dogmatic statements of truth?

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CHAPTER VI

WORSHIP AS A TEACHING METHOD

If appreciation is the most necessary type of religious teaching, worship is the culminating form of appreciation. All that has been said in the preceding chapter may with equal applicability be said of worship. The necessity for readiness, for active participation, for satisfaction, and for idealism apply to worship. Worship from the educational angle is an appreciation lesson, the supreme method of teaching.

It is also the most available type of teaching. Its forms are well established in the customs of society. Its accompanying feelings do not have to be developed or surmised. We know how people feel about church services. Such feelings are both favorable to their attendance and participation and unfavorable. To many, perhaps to all of us under certain circumstances, it is dull and uninteresting. To all of us, when the right approach is obtained, worship is the supreme experience.

In his interesting *Study of Adult Life,* Soares describes worship as a pooling of our faith.[1] Each worshiper brings to the service his convictions about God and whatever glow of enthusiasm he may at the moment possess. These unseen and often unspoken feelings are gathered, if we may be allowed that figure, into a common store of spiritual treasure.

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[1] Soares, Theodore, *A Study of Adult Life,* Pilgrim Press.

From this fund of heavenly treasure each communicant draws out as he has need and capacity to receive.

This is, therefore, a perfect picture of what appreciative teaching ought to be, a sharing of experience. We attempt to approach the throne of God together. Jesus reveals God as desiring his children to be conscious of one another in their religious life. The Master taught his disciples to say, "Our Father," not, "My Father." We are to love God and our neighbor with a like affection. No amount of reasoning can give us this quality of love. No more can secret prayer. From public worship alone we carry back into our closets of prayer this social conception of God. We have met our Maker face to face and he identified himself with men. Here we come to know by experience what Jesus meant when he called himself the Son of Man.

The Pharisee, who went to the temple to pray, prayed "with himself." He did not go down justified, notwithstanding his exalted ethical standards and scrupulous observance of the commandments. To every thoughtful person who reads this parable of our Lord, comes the question, Why did this exceptionally righteous man go down from the Temple, less justified than the ne'er-do-well, whose moral and spiritual life made him unable even to raise his eyes to heaven? Jesus' answer to this question is that the Pharisee was abased because he exalted himself and the publican was exalted because he abased himself. Temple worship demands a type of social humility as a prelude for higher appreciations.

THE MOST EFFECTIVE TEACHING SESSION

The general worship service of the church becomes, then, its most effective teaching session. For this reason it should be carefully planned as an educational experience. Its appreciations carry over into the transactions of the individual classes and other organizations of the church. Hence their legitimate interest and rights in its successful conduct. They can scarcely overcome unfavorable ideals stressed in the sentiments of an ill-considered program. Their work is immeasurably enhanced by its wise direction. Why should the ordained minister who has solemnly taken upon him the vows of leadership in the church be exempt from evaluation by standards that are applied to every other teacher in the church? Ordination carries with it the obligation of making use of the most effective methods of procedure.

The most important item in the usual morning church service is not the sermon but the worship of God. The dignity of the Almighty demands, of course, this exaltation of our conversation with him. There is also a more personal reason. In worship more than in the sermon is determined the adequacy of our appreciation of the divine within and without us. No one sees God as he is. All know him only in the measure of their spiritual capacity and appreciation. This capacity and attitude are largely determined for us by the worship arrangements of the public congregation.

The worship of the church is therefore a part of the adult class teaching program. The mission of the class is to train adults for Christian living. The church is a vital part of that living. Adults are not effectually Christian apart from the fellowship and worship of the church. For the same reason that a certain type of evangelism is inadequate when it fails to persuade its converts to assume church responsibilities, religious education is inadequate when it fails to identify its learners with the body of Christian worshipers.

The obligation is twofold; for the class to consider the church service as its worship period, and for the minister to consider himself responsible to the class for the faithful leadership of such a service. Adult classes would do well to discontinue rival programs of worship. Whatever may be said concerning church worship being outside the comprehension and experience of little children, it is quite possible to make it in close touch with the experiences of adults. The stream of adults often seen leaving the church building between the session of the adult class and the morning church service is an outstanding indictment of the inefficiency of their Christian training.

Responsibility of the Minister

On the other hand, both minister and church officers are trustees of the commonwealth of spiritual education background for all teaching organizations of the church. There is no divine prerogative which permits a minister to conduct the worship of the church as an individual matter. The divine right of kings to rule without responsibility is no more a fiction than the divine right of church officials. Worship is the most urgent need of human religious living. An ill-planned, slovenly worship program is treason against the higher natures of men and women for whom Christ died.

As in other appreciation teaching, no hard and fast technique exists for worship. Certain principles, the same as for other types of appreciation teaching, are available. Certain forms approved by centuries of Christian usage exist. But the use of these principles and materials is flexible. The essence of the matter is this pooling of our faith and feeling that we have been talking about. Whatever hinders this sharing is a detriment, whatever favors it is worship. Conceptions of the value of worship as a means of changing the purposes of God are not here under consideration. They vary with the theological positions of those who hold them. We are here dealing with the educational aspects. The correct educational procedure is clear. Social worship is meeting God in each other's company with faith and feelings sincerely merged.

Dramatic Quality in Worship

The Roman Catholic church regards the Mass as a dramatic re-enactment of the death of the Savior on Calvary. The priest takes the part of Christ and offers our Lord's body and blood as an expiation for sin. The fact that the Roman Catholic regards the wafer and the wine as being physically and miraculously changed into the real body of the Lord makes this drama exceedingly impressive to him. The motive of the spectacle is a desire to glorify God rather than the satisfaction of the spectators; yet the congregation has immense satisfaction therein. That the satisfaction is indirect renders it more potent than if it were the result of conscious effort. Whether the congregation be large or small, or whether there be any congregation at all, God is there and must be adored. This conception alone is sufficient to cause the Mass to assume infinite importance in the minds of Catholics. To neglect it is to the Catholic a mortal sin.

We may differ from the Roman church in our belief as to the physical change of bread and wine into flesh and blood or in the advisability of costumes and candles. Nevertheless, worship must be dramatic in Protestant meetings in order to preserve its integrity. It is a public function staged with dignity that befits our approach to the Creator. God must be just as certainly present in Protestant worship as in Catholic. Not to act the part is to spoil the reality. All Christians are kings and priests unto God. The mode may vary from the High Church service of the Episcopalian to the informality of the Quaker meeting; but God must be present, unseen except in the demeanor of those who feel his presence. This is equally true in the worship of those whose tastes cause them to enjoy the emotional outbursts of holiness meetings and those who find deepest spiritual enjoyment in the quiet of intellectual fellowship. Worship is accomplished when Christians dramatize together their highest conceptions of God.

This realization and dramatization of the presence of God is very noticeable in the conduct of Jesus and his disciples. They attend the synagogue together, not occasionally but as their custom was. When the disciples felt the need, as all religious men are sure to do, Jesus taught them a formal prayer. He prayed privately, but he also prayed in their presence. He permitted them to baptize his converts. When circumstances called for it, the Master healed with considerable formality. He rubbed clay on the blind man's eyes and told him to go and wash in the Pool of Siloam. It was dramatic for him thus to go and to return seeing. When Jesus sent his disciples forth to preach, he gave them forms of salutation for the homes into which they were to enter and forms of protest for such homes and cities as did not receive them. It was all religiously dramatic.

This dramatic quality of our Lord's ministry increased as he approached the climax of his sacrificial life. He rode in a religious procession in his triumphal entry. He taught in temple courts and publicly drove out the money changers. The upper room from start to finish was most formal. Even the washing of the disciples' feet was a religious act; note the Master telling Peter that if he did not wash his feet, he would have no part in him. To crown it all, in the agony of the crucifixion Jesus' every remark was dramatic with an eternal significance. His followers, for nineteen centuries have seized upon the tragic meaning of the seven words from the cross.

Dramatization Not an Exhibition

Dramatization,[2] to be most effective educationally, must not become an exhibition. Those who teach dramatization to children tell us that spectators injure the quality of the effort. In worship also spectators are detrimental to the spirit of the occasion. God and his people should be alone together. That is to say, all should worship. All should have part. The service should be so planned that it will be possible for all to do so.

Consistency

Giving religious advice under the guise of prayer to God is not worship; it is sacrilege. Who would stop in the midst of an interview with an earthly king to moralize to his fellows or berate them for their faults? For the leader of worship to do so is to take away the solemnity of an audience with God. Worship as an appreciation experience does not attempt to command. It shares. And it shares on the highest possible level. The quality of the sharing is the measure of the value received.

The objective reality of God in the thinking of the congregation must be evident in every act and word.

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[2] Some may object to this conception of worship as dramatization on the ground that such an idea carries only the idea of acting, which is hypocrisy. We have only to remember that all human relations partake of the dramatic. No one behaves in private as he does in public. To act in one situation as one does in another throws suspicion on our mental balance. One acts differently at a ball game and in social conversation. We pose, even when we are alone, for the benefit of our own thoughts. This is not affectation but the normal practice. It is but proper to approach God with studied attitude.

When once the worship has begun there is no time or opportunity to change the program or perfect arrangements. Conferences of leaders should be in advance and not during the service. Whispering is bad manners anywhere; it is sacrilege here. The congregation is in the presence of the King with minister and choir to speak and sing in their behalf where it is not possible for them to do so. For the leaders to make evident the fact that they do not so consider the occasion is to spoil this reality.

In these days when picture shows, radios, and automobiles are creating strenuous competition with the church for people's attention and leisure time, leaders would do well to make larger and more efficient use of what no other agency can employ. There is plenty of amusement at comparatively small cost. No church can provide entertainment like those who are professionally engaged in that pursuit. Many are seeking to instruct. The lodges and the clubs often give a satisfying fellowship. Community chests and outside institutions are trying to do the charitable work that the church formerly had to assume alone. One field remains and there the church is supreme and unique. No other organization opens wide its doors and invites all to come and worship God. This is the church's major function. Her only reason for existence is her office of leading people to God.

The Unity of the Service

An effective worship program has unity. It is an experience, and experiences do not consist of a number of disjointed items. As was explained in the preceding chapter, appreciation must begin with readiness and end with satisfaction. The worship program aims to produce this result. It begins by finding the worshiper where he is, focusing his thoughts upon God with all the yearning that it is possible to arouse, and from this attitude to proceed through confession of unworthiness and the reassurance of forgiveness to the dignity of living and co-operating with God.

The classic example of a worship service is the recorded experience of Isaiah, found in the sixth chapter of his prophecy. First, Isaiah sees Jehovah, high and lifted up, with all the regal aspects of a universal sovereign. Second, overcome by his feeling of unworthiness, Isaiah deplores his lot as a sinner. Third, an angel purifies his lips with a coal from off the altar. Fourth, there comes the call to service, culminating in his mission. First God, then Isaiah, then God's angel, then Isaiah, a rhythm of experience between the Almighty and his servant. No more universal model for worship is used today.

Another pattern for worship is the Lord's Prayer. It begins with a hallowing of God's name and a desire for the success of his reign. From this point it asks for bread, forgiveness, and deliverance. It ends with an expression of the sovereignty, power, and glory of God. Jesus had evidently considered carefully the items of this prayer for he gave it on two different occasions. Possibly it represented his mature thinking on the relations of God's children to their heavenly Father.

The psalms abound in models of worship. The one hundred and twenty-first Psalm, "I will lift up mine eyes unto the hills," meaning the going up to Jerusalem to the feast. Then comes the sense of security in the presence of Jehovah. The psalm ends with this experience of lifelong trust in Jehovah. There are also psalms which were written to be recited antiphonally by two groups of worshipers who asked rhetorical questions and replied in the same exalted strain one to another. Or, a leader and the people made use of the same kind of a ritualistic dialogue. All these classical passages will repay study because they show how unity of program may be secured. They do not attempt to cover a large number of items but to give an experience of God.

Hartshorne,[3] in his first work on worship, *Worship in The Sunday School,* laid great emphasis on the unifying influence of a worship theme. His lead has been pretty generally followed by religious educators since the publication of his work in 1913. His themes are more emotional than topical. They can be grouped under the heads of Thanksgiving, Fellowship, Penitence, and Faith. He recommends that such emotional themes be continued from one Sunday to another, leading up to such church festival days as Thanksgiving Day, Christmas and Easter. Some leaders, however, have attempted to gain unity by means of topics, irrespective of emotion. The educational view would be that the congregation should be moved to an experience rather than that a topic be developed.

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[3] Hartshorne, Hugh, *Worship in The Sunday School,* Teachers College, Columbia University.

Prayers should be relatively short. The reason for this is that the average individual is not able to carry an extended line of thinking in his mind for any length of time. When attention cannot be controlled, the unity of the prayer is lost. The collects of the Roman Catholic and Episcopalian ritual are the result of centuries of experience. It would be better if there were more prayers in our worship program but shorter.

THE ADULT DEPARTMENT AND THE CHURCH

A worshiping congregation cannot practice the hymns and other ritualistic items which compose the service. To do so inhibits worship. At the same time, for the congregation not to know these forms is fatal to the effectiveness of the service. It is as necessary for the people as for the leader to be able to take part with skill. To this end there must be times set apart for practice. It is a responsibility of adult educators to provide such opportunity. Many seek to accomplish this result by providing worship programs in connection with the classes or in the departmental assembly. This has not worked well for two reasons. The worship of the classes and departments is not like that of the church. The hymns are generally different, and learning them is as apt to lead away from the church service as toward it. Classes and departments are not equipped to conduct the same quality of worship as is the church with its minister, choir, and other facilities.

The second objection to classes and departments conducting their worship services is that a large per cent of class members come to regard this program as a substitute for the morning church service. They feel little need and considerable disinclination to two church services in one morning. Hence, since the pressure for attendance is upon the class and not upon the church service, they go home before the later and richer worship experience. Fortunately the old-fashioned Sunday school ''opening exercises'' is under the ban of religious educators. Why not devote a period to the practice of the hymns, responsive readings or other items that are to be used later on in the day. This would seem both to impress the church meeting upon the members of the class and at the same time give such skill as to make the service effective and pleasing.

In particular, the class or department should not teach its members to enjoy and associate their religious life with a different kind of hymnology from that which the church is accustomed to use. Fully recognizing that many congregations do not appreciate the great classical hymns of the church, two facts are evident. The church can use hymns which they do appreciate. That is better than to widen the breach between the school and the morning service. The other fact is that classes and departments can gradually educate for the better grade of singing. They do this by the drill method, exercise with satisfaction. Practice until the hymn is well sung and its own worth will then bring satisfaction. And, let it be added, many people nowadays appreciate a much higher grade of music than many church leaders think them capable of enjoying.

Sunday schools certainly should not be systematically putting their members out of touch with the church by teaching them a lower approach to God than the church attempts. Many schools deliberately and persistently teach a love for cheap and trivial songs. The trifling ditties that many adult classes are taught to enjoy savor more of a luncheon club than of religious worship. And the better these second-best songs are rendered, the more the difficulty is exaggerated. Unlike children, adults have no adequate training in music in the schools. There was little instruction thereon in their day. Consequently, adult taste is apt to be lower than that of children and young people of their own families. This is bad for the dignity of religion in the home. Adult leaders have the responsibility of improving taste by giving their members the ability to sing well the best that the ages have brought forth.

SUMMARY

Worship is appreciation teaching, a sharing of experience with satisfaction. It is appreciating the value of communion with God and rejoicing therein. As such it is a major responsibility of the teacher. Worship is necessarily dramatic with every communicant sharing in the project. It needs to be carefully planned in advance and its elements practiced in advance by those who are to form the congregation. Teacher and school are in a position to bring about this intelligent preparation. Worship is the most effective teaching. Other kinds of education may instruct about God; in worship alone do we come to know God. It would be better for the teacher to be a poor lecturer or to fail as a discussion leader than to fail to drill his followers in the methods and art of experiencing God in their individual lives.

Suggested Class Project

Describe on paper the feelings which you think should be going on in your own heart while worshiping in the church. Begin at the opening of the worship period and try to imagine the situation in which you usually find yourself. Then try to imagine by what approaches you come to experiences that satisfy your religious nature by giving worthwhile meaning to your life.

Next, devise a worship program that is calculated to bring about this experience. Arrange the items in order, corresponding to your imagined changing mood. Remember, as you do this, the conventions of the church. The program must keep in touch with the body of the people.

Compare this program with an actual program of a church service participated in by yourself. What did you leave out that such a program put in? What did you put in that it left out? Constructively criticize each of these two programs, indicating how each could be improved.

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CHAPTER VII

THE THINKING LESSON

The human race does not do much thinking. Life is largely a game of "follow my leader." In most cases the leader is following some other leader. There are far more unreflective than reflective acts. Thinking is so exacting a process that it is employed even by the thoughtful only in cases where substantial values are to be obtained. We cannot stop to make decisions concerning the routine of living. The result of this is that thinking tends to become a lost art.

Consequently, thinking lessons should not be too often employed nor made very technical. If too much used, the teacher will make his method nonpopular if not unpopular. Routine that nobody questions should not be disturbed unless there are advantages to be gained that outweigh the annoyance of the ensuing disturbance. In the last analysis all teaching more or less imposes the will of the teacher upon the class. Even when he tries to grant the utmost freedom, the teacher can cleverly predetermine ultimate findings. Too much disturbance of settled convictions creates, therefore, the suspicion of propaganda to discredit our popular beliefs.

And yet the great advances of history have come by a questioning of popular assumptions. Modern astronomy began when a static world was doubted. Religion took on new meaning when Jesus introduced the disturbing idea that the Sabbath was made for man not man for the Sabbath. There comes a time for questioning what everybody believes. Scarcely anything is just what it seems to be. But to be continually "tinkering" with the assumptions of society causes the teacher to appear to be a trifling destructionist.

A good deal of our teaching, therefore, should be of the appreciation type. In addition the majority of church people need drill on the details of Christian living and on biblical and other spiritual facts. Some lessons can with profit mingle appreciation and drill. In many lessons thinking can be added to either or both. But until some appreciation of the necessity of rethinking our positions has been aroused, there will be scant interest in thinking lessons.

When Thinking Lessons Are Needed

Thinking lessons seem justified under three conditions: (1) where serious differences exist; (2) where prejudice and traditional assumptions hinder progress; and (3) where meaning needs to be given to facts by making evident to the class that the information is necessary to an intelligent solution of vital religious questions.

1. In almost every drill or appreciation experience honest differences of opinion arise.

The political methods of our complex world have overdeveloped us in our desire for personal victory and the triumph of viewpoints because of their relation to ourselves rather than their truth. The thinking lesson supplies a method and eventually a habit of freeing thinking from enslaving selfishness.

2. Modern Christianity suffers from the substitution of sentimentality for reason.

Only a sincere and thorough facing of disturbing questions will remove the latent skepticism that our religion is not justified by facts. Senseless prejudices do not always make for faith as their adherents fondly assume. We must not dig up every rock that hides itself in the soil, but to allow some of these rocks to remain will forever keep the land from becoming fallow.

3. Thinking is the best way to create an appreciation for truth.

Facts become knowledge when we have use for them. The Bible becomes a new book to the thinker. Teachers often delude themselves into believing that their classes are too ignorant to think. The most ignorant do a certain amount of thinking when thinking serves their personal interests. Logic may be assisted by class procedures. In the process facts become personal to all.

But the teacher should pause before beginning a thinking procedure and consider that he is starting an exercise that he will not be able to stop at will. Thinking people are not always tractable. Back of the present world unrest is popular education. The only release for unrest is more thinking, and more and more. There is no end. Leaders who do not wish their classes to grow up intellectually should never allow the consciousness of thinking ability to emerge.

But here again is a difficulty. Our world is full of doubts and questions. Religious leaders are proclaiming conflicting views. Printed matter and radio lectures abound in alternate suggestions. Because modern church members are unable to critically examine conflicting views, they easily become the victims of propaganda.

No thinking class, however, will always adopt the conclusions of its teacher. Will the teacher, then, be willing to let his class think on, at the same time believing that the truth will eventually prevail? The teacher of a thinking lesson needs sufficient faith to trust his class. If he pretends to allow his class to think while actually he dictates their conclusions, he places himself in a false position. "Can I be open-minded?" is the first question for the teacher to ask himself.[1]

Many alleged thinking lessons are nothing but drill. Distinguished teachers have been known to write out answers to their questions and insist on receiving these answers back again in their classes. All discussion is not thought-provoking. A talkative class is often anything but a thinking body. While the exchanges between teacher and class which are obtained by the discussion method are thought of as being necessary to the thinking lesson, many lectures produce more thinking than the average discussion. The distinction that matters is whether there is reflective, open-minded facing of questions going on in the class, and whether the class is permitted to go through to its own conclusions in the light of all available facts. In a true thinking lesson the teacher, too, must consider it quite possible that he may change his views.

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[1] See Coe, George A., *What Is Christian Education?* Scribners, pp. 51, 52.

FORMS OF THINKING LESSONS

The thinking lesson in an adult class may take one of three forms: (1) debate, (2) open forum or (3) co-operative thinking. The last named is the thinking procedure in its purest form. Debate and the open forum are modifications in the interest of economy of time. Co-operative thinking is more difficult to conduct and often is a slow process compared to the results obtained. But it is designed to be more thorough. Debate and open forum often are the more pleasing because of their movement and precision, but they run the risk of not being thinking procedures, but mere contests between two sides or between a speaker and his audience. To the extent to which the desire for victory dominates thinking is submerged.

Co-operative thinking provides for bringing into the open conflicting views with the feelings and prejudices which those views call up. When all views have been presented, all parties attempt to suspend judgment and in the light of the facts and feelings available arrive at a conclusion that will take care of the situation. The conclusion thus obtained is not the victory of any one view. It may differ from any view that the members had at the start. It is to be regarded, to use a figure,[2] as the child of the whole group. The end sought is a unanimous conclusion which may not go as far as some would prefer, but which will be as far as it goes an expression of the sincere convictions of all.

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[2] Follett, Mary, *The New State*, Longmans.

Co-operative thinking seeks to make every member a contributor to the process. The motive is the desire to create and serve. In debate and open forum the competitive motive enters in to complicate the situation. The best speaker or thinker is the winner. In co-operative thinking it is the purpose to allow the truth to determine the result. The urge to create and discover while not so strong as that of conflict, is apt to be more Christian and more lasting in the loyalties, which it generates.

Co-operative Thinking

All thinking begins with a difficulty, problem, or question, and ends with a solution or answer. Between the question and the answer is the thinking procedure. To the extent which the class, as distinguished from the teacher, goes through these three steps for itself, the lesson is typically a thinking one. The activity and responsibility of the class are particularly necessary as the end is reached. The group is to find the answer for itself by reflective and intelligent means.

The following outline of the procedure will be helpful:

I. *The question*—
  a) Must divide the opinions of the group.
  b) Must make a practical difference in conduct.
  c) Must arouse sufficient feelings.

II. *The reflective process*—
  - *a*) At this point the group attempts to become open-minded.
  - *b*) A search for facts, necessary to intelligent decision.
  - *c*) Faces all discovered facts.

III. *The answer*—
  - *a*) Must be the finding of the class, not the teacher.
  - *b*) Must be unanimous, as far as it goes.

The raising of the question and the finding of the answer are easier to describe than is the reflective process. Co-operative thinking attempts to cause a group to take the same steps together which a reflective individual takes when he thinks.[3] It is not easy to see the conventional "wheels" go round in the human mind. But when the question is well raised and liberty for finding a frank answer is given, some kind of a thinking process is sure to go on. Whether the process will be profitable or not depends upon the three conditions mentioned in the outline; open-mindedness, sufficient facts, and the persistent facing of the facts involved. But nothing can stop human minds from thinking when the question is rightly raised and the assurance of freedom given.

The question.—A question, rightly asked, is half answered. In co-operative thinking the question has three characteristics.

1. The question divides the group; or, at least, is capable of being answered in more than one way.

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[3] See chapter III, p. 42.

How can one think upon a matter that everybody takes for granted? To ask a group of Christians the question, "Is there a God?" is not to raise a question at all. No one doubts it. Another question, "Should a boy love his mother?" is not open to discussion. The second question might be made debatable by changing its form to read, "Should a boy refuse to marry the girl of his choice because of the objections of a dependent mother?" Some groups would divide over that.

2. The question makes a difference in conduct.

A question that makes no difference in the practical affairs of the class will not interest the members sufficiently to cause them to go on with the discussion. For instance, the religious controversies of the nineteenth century centered largely about conversion because the existence of local churches and of denominations depended upon their ability to add new members; and the adding of members was, in turn, dependent upon the correctness of the teaching of particular and differing churches as to the right way to become a Christian and a church member. Consequently the question aroused warm discussion.

3. The question should arouse sufficient feeling to cause the class to give opinions and submit facts.

When the class refuses to discuss, the question is wrong. Feelings, in many instances, mean prejudices. The prejudices aroused should be neither too strong nor too weak. They should grip the interest but not twist the mental processes. Prejudices are like fire, good servants but poor masters. The teacher should begin with small fires until he acquires control of the use of prejudice.

The place to look for the question in co-operative thinking is in the differences and prejudices of the class, not in the lesson text. Few lesson helps are designed to give the teacher a question for a thinking lesson. Printed subject matter is to be introduced after the reflective process is started; although it is possible that discussion may start over a difference of opinion concerning something that the textbook raises. An instance of this is the question as to whether adult classes should have worship programs in addition to the morning church service, raised in the preceding chapter of this book. In general, however, we go to books for historic facts and to the feelings of the class for our questions.

Factual questions do not lead to co-operative thinking. They are either right or wrong and their answer is recitation, not discussion. Thinking questions, on the other hand, arouse feelings because they admit of differing opinions. Skill in their selection depends on the teacher's ability to understand the living difficulties of his class members. Suppose, for instance, a teacher has the aim of increasing the financial liberality of his class. In the midst of the drill and appreciation lessons the question of tithing comes up and some one asks, "Should a poor family give as large a proportion of their income to the church as a rich family?" This is obviously only an indication of the real life question that is below the surface; for we scarcely expect the rich to make the same sacrifices for religion that the poor make. There is a real question, however, which the teacher must discover. It is probably this: "When the struggle to earn a living is so hard, can the average poor family afford to give one-tenth of their income?" Upon the answer to that question the decision about tithing is apt to be made.

In raising the question all the differing views of the various members of the class should be gotten out where all can see and appreciate them. More important still, all feelings should be expressed. Do not be afraid of expressed feelings; it is suppressed opinion that rankles. It is not necessary for every member to state his views, but it is necessary for each one to be given the opportunity to add to views already given those personal to him that have not been brought out. To put these conflicting views upon the blackboard is very helpful. Writing them down is a respectful treatment of class feelings, and has the additional advantage of keeping the total situation before the entire class. But get the feelings out! What we feel more than how we reason determines our convictions. And feelings are like steam, harmless when released but dangerous when confined.

The answer.—The answer to the question should be a class answer, undictated by the teacher.

When a class discovers that their teacher is sufficiently fair to allow them to find their own answer, all subsequent thinking lessons will take on a new importance. It will go far toward making class members fair-minded. It places the responsibility where it belongs, on the persons who are to be governed by the decisions. It makes the finding of the answer an interesting matter. The teacher is there to see that they do not overlook essential facts and to keep the question logically before the class, but the finding of the answer is a class activity.

The teacher should allow the class to decide erroneously, if that is their conclusion. Two reasons exist for this: To overrule class decision turns the procedure into drill, and the teacher always has the opportunity to start another thinking lesson at a future class session, where the matter may come before the group in another form. There is a possibility, also, that the class may be right. At any rate, the members are deciding in the light of the facts as they see them. Possibly the teacher has not made available to the class the facts which influence his own thinking. The class decision will reveal to him his failures, which is an advantage.

This is also the reason for making whatever decision is reached a unanimous decision. A majority enforcing its views upon a minority would be just as fatal to a thinking lesson as for the teacher to do so. If there remain serious differences at the close of the lesson period, that is a good reason for holding the question over to another session. This would give opportunity for both teacher and members to look up additional facts, to consider more carefully the various reasons for opinions, and to pray for divine guidance. Only such matters as require immediate decision for business reasons need be settled by majority vote. Such questions will be very few in teaching sessions. Other matters may be held over as long as the discussion has value.

The reflective process.—This has two necessary characteristics: (1) suspended judgment and (2) an open-minded facing of all admitted facts. If all feelings have been allowed to come out during the introduction of the question, the first characteristic should not be hard to secure. If feelings have been suppressed, it is better to go back to the question and get them out. But when the reflective process begins, the expression of prejudices should stop. If the teacher is respectful of the feelings of all class members, he is in a position to insist kindly that they be considerate of each other. This fair-minded attitude gets to be a class habit. A little patience will get it started. The fact that our Master has promised that the Spirit will lead us to all truth should be impressed. Christian thinkers should not feel like intellectual orphans.

The most difficult part of a discussion is the open-minded introduction of facts. This is a very necessary part of thinking. For a class to make decisions without all available facts is not thinking but guessing. Neither is it freedom; for the class is, in that case, enslaved to its ignorant prejudices. In many cases, also, the facts introduced are of more value than the answer to the question. Facts which are needed get themselves remembered and used.

One difficulty in the introduction of facts is to avoid the appearance of weighting the decision by injecting data more favorable to one side than to the other. The fair teacher has no desire to do this.

If members of the class have facts that bear upon the question, give them the first opportunity. If there is a question as to the validity of facts presented, whatever authority exists for the statement should be stated and allowed to have whatever weight the class feels proper. Facts that have been overlooked by the class may then be added by the teacher and sometimes by the pastor or other specialist who may be called in. The Bible is, of course, the book of facts that will command the respect of all. But the findings of scholarship will also have weight.

The facts presented may altogether change the question. In this case the teacher should be prepared to restate it; and in so doing he may clarify it greatly. To use an example already quoted, in the discussion of the question as to whether adult classes and departments should have worship programs of their own, the statement may be made that only in such programs can adults be given a liking for worship; that the practice of hymns and Scripture readings outside a formal worship program will not give a taste for the service of the church. All might admit that if practice of singing and reading will influence adults to attend church, it would be well to turn the departmental service into a practice session. Then the question becomes, "Will singing and reading practice give a taste for these elements in the church worship program?" The teacher so states the question, which then goes back to the stage of giving differing opinions and from there again approaches the reflective process. Co-operative thinking is a changing, dynamic process. This means that the teacher must be both willing and ready to help the class progress from question to question as the class mind develops.

This makes the preparation of thinking lessons on the part of the teacher a more thorough proceeding than that of other lessons. There is no means of knowing what facts may be needed or what turns the lesson may take. All of which means that the teacher will have to have more facts available than he expects to use. For the facts not to be at hand when needed is to handicap thought.

No one can predict how long a thinking lesson should profitably continue. In some cases a few minutes will dispose of all that is valuable. One or two illuminating facts will make the answer clear. In others so many facts enter into the process with consequent shiftings of the question that many sessions may be required. Lectures and other presentations may be necessary. A good teacher should not be hampered by the imposition of an arbitrary time schedule. The thinking procedure should go on as long as it seems profitable.

The Debate and the Open Forum

The debate starts with an answer to a question rather than with the question itself, appealing to the facts to support positions taken. Sometimes there is suspended judgment; but suspended judgment is difficult unless the question is fairly raised by the introduction of conflicting views. This, of course, is difficult while a conflict is in progress. To the extent to which it is possible, the debate has the advantages of co-operative thinking with the additional advantage of being briefer and more definite.

The open forum is also a quicker method of introducing facts and reaching decisions. The speaker delivers an address, stating certain opinions, after which the members of the class or congregation have opportunity to question or object. If the latter agree, the matter is settled. If not, co-operative thinking is then possible. If the teacher is the speaker, the co-operative thinking process would then be handicapped by his known position on the question. But much time is saved in ordinary questions, where there are no pronounced differences or strong prejudices. A good deal of time is wasted with corresponding loss of interest by the pedantic use of co-operative thinking. Its value is where there needs to be a thorough canvass made or a vivid impression of the importance of certain facts.

The thinking lesson should have spiritual value. The conclusion should represent the triumph of sincerity and love over prejudice and discord. It is more important for brethren to dwell together in unity than it is to find correct solutions to problems. Open-mindedness is important because it takes a Christian view of human personality. Prejudice exalts selfish feelings. A difference of opinion is a testing of Christian attitude. The highest privilege which God has bestowed upon his children is that of thinking and deciding for themselves.

"Our wills are ours to make them thine."

To respect the views of another is to respect God, who has given him the right to have views of his own. The merging of clashing wills is the highest spiritual act. When it occurs between man and his Maker, we call it conversion.

The church needs some method of thus resolving the inevitable differences of opinion that arise among its members. The humblest member should have the right to voice his views and have them sincerely considered. Unless a situation favorable to the expression of differences exists in the church, it is not a spiritual body. Coercion and spirituality do not mix. Business matters must often be decided by a majority because their operation cannot wait for unanimous action. But basic matters would be more profitably settled by co-operative thinking. Arrogance and the presumption of special privilege cause bitterness.

This means that the method of co-operative thinking is a part of the practical and spiritual training of a church. It is practical because church discord does more harm than outside opposition. It is spiritual because it more nearly represents God's dealings with his children. Some pattern of thinking should be learned and practiced. It is difficult for an individual to develop a reflective method of deciding important matters. For a group to find the way out of impulsive and ill-considered ways of work requires a common understanding of how the solution of questions may take place, with equal opportunity for all to contribute. The method must be practiced until it becomes a church habit. It had better be practiced in advance of clashes that strain the unity of the congregation. The place for such practice is in the adult societies and classes. Officers and teachers of these organizations who know and employ a sufficient, commonly understood method of co-operative thinking, will be able to ward off the calamity of unspiritual discord.

SUMMARY

While the thinking lesson should not monopolize the teacher's procedures, it is very important when the necessity for its use arises. Teaching aims cannot usually become permanent without some rethinking on the part of the class. Thinking lessons are called for under three conditions; where serious differences exist, where assumptions and prejudices stand in the way of progress and where an appreciation of spiritual facts are to be developed. The thinking lesson is very helpful in teaching important facts, since facts are acquired more thoroughly when the student has use for them. Thinking, once inaugurated in a class, will go on to conclusions that are often unexpected, sometimes undesired by the teacher. Co-operative thinking calls for a question which divides the group and arouses feeling, a reflective process where suspended judgment and impartial viewing of all available facts takes place, and an answer which is adopted by the class independent of the teacher's conclusions. Debate and the open forum are modifications of co-operative thinking. They save time and often conserve interest, but are not so thorough or satisfying when extreme differences exist. The method of co-operative thinking is spiritual in that it recognizes the worth of personality.

Suggested Class Project

Submit in writing:

1. A question for co-operative thinking.
    - *a*) What differences of opinion and feeling make it effective?
    - *b*) What practical spiritual values will grow out of its discussion?
    - *c*) Why would not the open forum more effectively dispose of it?
2. The data that you will have at hand to assist the class in arriving at an intelligent decision.
    - *a*) What personal experiences of class members are related to the question?
    - *b*) Biblical and other historical facts.
3. State the method by which you would introduce the data.
4. What changes in the question might have to be made as a result of the introduction of data?
5. What conclusions would you expect the class to reach?
6. In case the class comes to what you consider an undesirable conclusion, by what question could you introduce a subsequent process of co-operative thinking, in order to secure a reconsideration?

The leader of the training class might with profit raise questions for the co-operative thinking of the training class, based on the papers submitted.

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CHAPTER VIII

THE USE OF THE BIBLE

Christian knowledge is essential to the development of Christian character. The Bible is the one source of information concerning Jesus and his inspired apostles together with the religious background in which he accomplished his earthly mission. Hence the supreme importance of the Bible in Christian teaching.

The value of the Bible, however, depends upon the way it is used. It is not the Bible on the center table, the New Testament carried in the pocket, nor even the memory texts that are stored in the mind that count for character, but the biblical principles that are used in life. The office of the teacher is to get the Bible used. This is religious education as distinguished from mere Bible instruction. True education is life-centered, not book-centered. The Bible must be introduced into the actual experiences of class members.

The Bible is honored by thus causing it to be used in Christian thinking and living. Many try to honor it by the expression of glowing tributes of a general and somewhat ambiguous character. They set it apart as an object of worship. But the Bible was not intended to be thus set apart and worshiped. Its happenings arose out of the living experiences of inspired men and women. They were written down in order that other men and women might make use of them. In the use of these records of spiritual experience, the church discovered their incomparable worth. This supreme value will continue to be appreciated as long as the Scriptures are thus used. The use of them without this life value in view does not tend to exalt the Bible but to make it a neglected book.

Jesus used the method of religious education. For instance, he asked those who were interested in the mission of John the Baptist, . . . "What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? . . . " (Matt. 11:7, 8.) After this question which resulted in a living situation based on their present experiences, the Master quoted from the Prophet:

"Behold, I send my messenger,
  And he shall prepare the way before me" (Mal. 3:1).

The conclusion of the thinking process was in terms of their ideas of John rather than of the passage in Malachi. "Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, that is to come."

The aim of Jesus was evidently to introduce into the thinking of his disciples the idea that spiritual force and not violence is the distinction of the Kingdom of Heaven. In so doing he used a passing question in their minds, the status of the hero of the hour, John the Baptist. Their question had no direct interest in the distinction between spiritual power and violence. Neither was the question of violence a direct teaching of the passage from Malachi, but Jesus found a way to accomplish his aim by a skillful teaching procedure.

Another example is found in the incident at Jacob's well in Samaria (John 4:1-24). Jesus' aim was the appreciation of the sublime truth, "God is a Spirit: and they that worship him must worship in spirit and truth." But Jesus did not begin with this statement. Instead, he began by asking a drink of water. They talked of water, then of husbands, and afterward of the place to worship God. Then Jesus introduced the thought of Isaiah 2:3 that salvation was to come from the Jews at Mount Zion. At this point a more important thought was introduced, the spiritual nature of God.

In the study of the books of the Bible, the following questions are necessary: "Who wrote this particular book?" "To whom was it written?" "When, and for what purpose, did the author write?"

Such questions make the Bible more vital and intelligible. They lay foundations for a comprehension of its contents. Religious education begins still further back by inquiring the life experiences of present-day people and then introducing into these experiences the lesson of tested, authoritative experience from the Word of God. As in Bible study proper, it is in order to ask, who, when, to whom, and for what purpose written? In addition it is pertinent to inquire, "Does it have a bearing on the living problem before the class?" "Does it parallel the present situation?"

THE BIBLE FOR MAN

Jesus spoke of a scribe of the kingdom,[1] who was as a householder bringing from his stores "things new and old" but always for the purpose of meeting the needs of a guest. The subjects of the kingdom are the center of kingdom interest. The Sabbath was made for them. The church is organized and carried on for their benefit. The ordinances of the church are for their benefit and their Redeemer lived and died that they might have life. This life that they experience is to be the center of effort.

The question resolves itself into whether the Bible is an end in itself or a means to an end, the end of personal life values. The changing of human personality is the aim of religious education. It was the aim of our Lord. Speaking of religious teachers (John 10:1-18), Jesus clearly differentiated his method and motives from those of the rabbis of his time. He came that his sheep might have life and have it abundantly. He deliberately contrasts himself and his work with the scribes of the old order who were Scripture-centered. Of course not all Scripture-centered teachers are self-centered, but it is not difficult to distinguish those who identify their work as emphasis upon the Bible from those whose aim is to give abundant life.

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[1] A scribe was a member of the profession which specialized in copying and quoting the Scriptures. A "scribe of the kingdom" would seem to be a new order, practicing the use of Scripture in a new way.

INTRODUCING THE BIBLE INTO LIFE

The late Arthur Nash of Cincinnati testified to the fact that he had long believed that Christians should practice the Golden Rule in business. Just how it should be practiced was not clearly in his thinking. At last he became financially interested in a clothing sweatshop, the last place in the business world where the Golden Rule seems applicable. Facing in a practical way the needs of the somewhat inferior workers of his shop, he deliberately introduced the teachings of Jesus into his business. Expecting the application of the Golden Rule to ruin him financially, he made the discovery that his method of applying it was the beginning of a new era of prosperity. He became for a time the most effective teacher in America of social Christianity.

With the sincerity of Mr. Nash or the practical efficiency of his business methods we are not here concerned. The question is that of the most effective method of teaching the ideal embodied in the Golden Rule. Mr. Nash differed from the average preacher in beginning with a modern business situation instead of the situation in which Jesus spoke the words of his teaching. He used the sweatshop problem. His teaching was sweatshop-centered. It profoundly moved men whose business relationships were relatively identical with those of Mr. Nash.

A modern teacher of young adult women was using the young people's elective course, "The World a Field for Christian Service." The lessons received scant attention in home study, and class discussions were not marked by any particular interest. In the course of events outside influences came with a request, amounting almost to a demand, that the class aid in relieving the necessities of a poor family. Immediately questions of unemployment, wages, sickness, inefficiency, rentals, modern housekeeping and marketing, began to grip the attention of the class. Class sessions began to be occupied necessarily with the practical difficulties of the family that had to be relieved. The significant feature of this class experience was that the introduction of such practical problems into the sessions of the class did not prove to be a distraction. The biblical teachings concerning service were eagerly grasped to meet a pressing situation. The course of study took on new life with home study and eager class discussions as an immediate consequence.

THE BIBLE IN DRILL

In the drill type of teaching the Bible is an incomparable source of material. Its contents furnish memory passages, useful facts and precedents for habit formation. But drill, to be efficient, must furnish satisfaction in order to make its learnings effective. The chief failure in adult teaching of the drill type is due to the failure to furnish these satisfactions. The class does not desire to exercise itself in the repeated words or acts that are to be learned. Unless they are led to enjoy, or at least to desire, such repetitions, the drill is more apt to create repugnances to the Scriptures and scriptural deportment than habits favorable to Christian living.

Fortunately the Bible furnishes its own satisfactions when properly used. Self-constituted judges of their fellows, however, discount its effectiveness by decreasing the enjoyment of the experience. Theories that may be perfectly satisfactory to the teacher often insult the intelligence of the class. This results in consequent dissatisfaction toward the Bible itself. In some way large numbers of people, trained in Sunday school, come to consider the Bible uninteresting and incomprehensible. They do not read its stories for entertainment or find delight in its poetry. It is altogether likely that well-meant, but inadequate, drill procedure on the part of Sunday school teachers or parents has produced this undesirable situation.

In many quarters the church and its customs have become synonymous with dullness and inefficiency. It is too often regarded as a joy killer, anything but a promoter of life and happiness. This repugnance to the church and its ministries does not pertain to Jesus and his teachings. It is evidently the result of the church attempting to teach the ideals of Jesus in ways that forget the necessity of giving satisfaction in the process.

Adults can learn anything that they want to learn.[2] They can memorize passages, study commentaries for meanings and rethink their theories of religion in the light of its teachings. Their chief difficulty in this regard is the lack of a sufficient motive for the effort required. To attempt to command the effort without giving the motive works damage rather than help. The vital element in drill upon the Scriptures is the development of this desire to learn. Probably lessons of the appreciation type are a necessary preliminary to any drill procedure upon Scripture matter.

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[2] See Thorndike, *Adult Learning*, pp. 177-194.

The Bible in Appreciation

It is in the appreciative type of teaching that the Bible is most useful. Here we share experiences of God with each other. Rather, the teacher introduces his class to the men of old who spake as the Spirit gave them utterance. There is no need of defining inspiration. Inspiration is more easily recognized than defined. The inspiration of biblical writers rests upon centuries of recognition by the church. Like beauty it is easy to discern but hard to explain. It is also like beauty in its propensity to be shared. It is the normal tendency to share God with one another. The missionary impulse is deeper than any command. It is inherent in human nature. Therefore the peculiar adaptability of the Scriptures for appreciation teaching. We find God together as we do not find him by ourselves. Appreciation gives a certainty of faith that no process of reasoning can contribute.

Here again comes the danger of attempting to compel appreciations. The teacher assumes too much. Because some biblical incident or passage linked with his own personal life by long experience or epochal occurrence gives him the sense of its great value, he insists that his class is in duty bound to find equal worth therein. He overlooks the fact that a passage of Scripture lives only in the reactions to it that occur in the lives of human beings. Life does not work that way. It grows from the vital processes that already exist to others that spring from them by a process of development. This growth cannot be forced. It is spontaneous or it is nothing.

To be compelled to listen to rhapsodies of a teacher that are incomprehensible to the class produces no abundant life. It results in rebellion or humorous amusement. It is far easier for the teacher to discover and compel himself to share what the class enjoys than to attempt to compel their enjoyment of his peculiar likes and dislikes. There are so many enjoyments of religious truth common to teacher and class that a wise selection from these can be made to lead to the appreciations desired. Example has already been cited of how Jesus led rather than drove the Samaritan woman to the truth which he desired her to enjoy.

The Bible and Thinking Lessons

In the thinking type of teaching the Scriptures are introduced as data after the thinking process has been initiated. The problem causes the biblical passages to have meaning. The premature introduction of the passage tends to obscure the problem. The method is first to introduce and define the life question, analyzing its difficulties. Into the teaching situation thus produced the Scripture facts are projected, taking pains also to analyze them in order to discover their pertinency to the solution of the question before the class.[3] The place of the Bible is that of an aid to the consideration of class problems. It does not furnish the problem. Life does that. Needs enlist the attention even before the lesson starts. The teacher uses this activity. If, however, the Scripture text presents a problem that is identical with one already felt by class members, to use the biblical problem is still to find the question which the class feels.

Non-biblical Material

To what extent can non-biblical teaching material be introduced into the Bible class? This is a sensitive question with many teachers and other leaders. They are willing that secular subjects may come into week-day sessions of the class; but on Sunday the Bible alone must be used. Their attitude complicates the discussion. But some facts can be considered. The first and most pertinent is that there is no such distinction between the sacred and the secular in the Bible. There is nothing that is not sacred. There is no question of life value that should not look to the Word of God for light, either during the week or on Sunday. There is no differentiation between the teaching on the Sabbath or during the rest of the week in the practice of Jesus and the apostolic leaders.

The Uniform Lessons of the International Lesson Committee have been in use for more than fifty years. In that time age has given them a sanctity that they did not have at the beginning. They have become associated with the deep feelings that all of us have for the Bible; but they are not logically linked with the Bible's authority. Their main defect is that they are book-centered. Their aim, in so far as they have an aim, is to give a comprehensive knowledge of the Bible. This aim has, in the main, been unaccomplished, in spite of the fact that these lessons have had the right of way for more than a half century. They are continued in almost universal use, partly because of custom and partly because the selection of other lessons to take their place requires more time and preparation than the average adult teacher or pastor is willing to give. One might add that unless adult leaders are willing to give time and preparation to the selection of new teaching material, it would be better to stick to these lessons which are approved by the popular imagination, and which are so treated by the average church publishing house as to enable unskilled teachers to make a religious talk with a minimum of preparation.

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[3] See Bower, W. C., *The Curriculum of Religious Education*, p. 180 ff. Munro, Harry C., *The Church as a School*, p. 40 ff.

The Uniform Lessons, however, depart from both the outward form and the inner purpose of Jesus' practice. They not only do not adequately cover the content of the Bible but they do not center on the strategic ideas of Christian living.

At best they are book-centered. At worst, they emphasize nonessentials. At a time when we all recognize a pitiful lack of religious development in adult church members and a distressing lack of interest in lesson material on the part of the most thoughtful, an ambitious adult teacher would do well to make a study of the materials which he hopes might be of use in accomplishing well-considered aims.

To return to the question as to whether non-biblical material should be used in Sunday school classes, it would seem true that all truth is God's truth. While the Bible is beyond comparison with other sources as teaching material, there are modern situations and difficulties that have no parallel in the times in which the Bible was written. The facts of modern situations are a necessary adjunct to the solution of such religious problems. Modern scientific findings, so far as universally recognized, modern hymns of proven value, devotional literature and much similar material can with profit be used to Christian educational ends.

The time of adult Bible classes is too precious to be wasted in useless discussions. There is a pitiful lack of ability in members of the church to cope with modern family conditions. Our new inventions and commercial opportunites call for new ability to live the "Jesus way" amid the complexities of our civilization. There is great need for modern Christians to learn how to forgive their enemies, believe in their brethren, and to co-operate. Protestants have been inadequately trained in worship. The church service is neglected by many. The need is for teachers who can train in Christian living. The harvest is great and the laborers are few. Too often laborers, who have enlisted, are not doing the thing that needs to be done.

Jesus used the sky and the earth as teaching material. Both came from the Father. The Master also used the facts of history and the practices of business men. He brought forth things new and old. All truth is God's truth when used to develop life. The fact that the Bible is unique among books and tested by ages of religious experience should not stand in the way of the use of other aids in Christian training. The situation calls for the use of any material that will accomplish the purposes of Jesus in the lives of men and women.

SUMMARY

Religious education was the method of Jesus. He centered his teaching in the living experiences of those with whom he dealt. The Bible is an incomparable means to the end of developing abundant Christian living. In drill it furnishes rich material for use after the desire for it has been awakened. In appreciation it supplies experiences that have been shared with profit through uncounted generations. In thinking it supplies facts which are uncontested and undoubted. The initial questions of discussions do not come from Scripture passages, but from the difficulties under which modern Christians labor in their efforts to apply the Christian ideal to the necessities of their existence. The Bible should therefore be supplemented by modern discoveries, literature, and other ideas. In the total process there is no likelihood of the unrivalled place of the Scriptures being overlooked.

SUGGESTED CLASS PROJECT

The class project may well take the form of actual teaching plans, outlined by the members of the class. Each should submit a plan for criticism. Each should be accompanied by a statement concerning the aim of the course of which it is a part and of the particular objective of the individual lesson plan. These plans should include, if possible:

1. The assignment to different members the task of preparing a plan of drill, appreciation, and thinking types.

2. The adaptation of Uniform Lesson material to an objective, chosen by the individual class member, of drill, appreciation, and thinking types.

These plans should be constructively criticized in the following respects:

1. Would the objective selected be probably accomplished? What valuable, practical changes would result in the acquisition of knowledge, the thinking or the habits of class members?

2. Has Christian teaching been properly represented in the contemplated class procedure?

3. Has sufficient biblical material been provided?

It would be better still if the class plans were actually employed in teaching and results noted.

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CHAPTER IX

THE CURRICULUM FOR ADULT TEACHING

The curriculum consists of the total arrangements which the school provides for the development of its members. First in our thinking comes the printed lesson material; but there is also included under the term, "curriculum," the teacher's method of teaching, the organization of the school, general assemblies of class members, the activities of classes, the building in which the class sessions are held, and educational maps, blackboards, reference books, etc.

Bower describes the resources of the teacher under three heads, as follows:[1]

1. *The teaching situation.*—Including those experiences which class members have while the class session is in progress. This takes into consideration the method of the teacher. It is more than what he says, it is the way he says it. It is the way the class reacts to the truth, the spirit of fairness, the enthusiasm, and likes and dislikes. This classroom experience is to be regarded as the most important element in teaching. The curriculum begins here. All else is auxiliary.

2. *The past experiences of the learners.*—Adults have already learned the most important lessons in life from experience. The most certain things to us are what our eyes have seen, our ears have heard, and our hands have handled. In the last analysis,

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[1] Bower, W. C., *The Curriculum of Religious Education,* Charles Scribner's Sons, pp. 171-179.

Christianity goes back to religious experiences for its validation. On these experiences teachers have the opportunity to build other certainties. Paul informs the Corinthians in the celebrated fifteenth chapter of his first epistle that "if Christ hath not been raised, your faith is vain; ye are yet in your sins." The Corinthians had a distinct experience of being freed from sin. It followed that their faith could not be vain and consequently that the resurrection of Christ is also a certainty.

3. *The experiences of others.*—This resource of the teacher includes both verbal testimonies and written records. It also includes what has been preserved by tradition and what is implanted in customs and ordinances. The Bible is the outstanding example of this kind of teaching material since it is the source book of Christian information. There is also available the hymn book, the prayers and rituals of spiritually-minded men and churches, the unpublished customs of religious movements and the hereditary assumptions and prejudices of society.

Of these three sources of teaching material the actual teaching situation is the most available and potent because of the changing attitudes and motives that may be utilized. Next in effectiveness is the appeal to personal experience; and least effective is the historical material, contained in books. This is not to say that either the teaching situation or the personal experiences of class members is more apt to embody truth than the incidents recorded in the Bible; merely that personal experiences influence us more. "Seeing is believing." When the teacher causes the class to see for themselves, conviction necessarily follows. Unfortunately we are all inclined to fall back on the printed page as the chief recourse in teaching. It is well, therefore, to keep our teaching procedure alive and efficient by an increased attention to the actual teaching situation that is at the moment under way and to the past experiences of the members of the class which powerfully affect their views and attitudes.

Experiments in curriculum are necessary for efficiency. No two classes or class sessions are alike. This means that the teaching situation is different in every case. Since this teaching situation is the most powerful resource of the teacher, an alert use of class activity means more than authoritative statements. No two class sessions call for the same method. The element of surprise is somewhat involved, but surprise is itself only an indication that experience is alive and aware of its living quality. Drill, appreciation, thinking, project, worship, written opinions, blackboard presentation, familiar conversation, questions, stories, pictures, and many other items can by combination and re-combination cause the class hour to be replete with life. To assume in advance that the class session will take a fixed form is deadly.

QUESTIONS IN TEACHING

Among these expedients for keeping the teaching procedure alive nothing is more important than the question. A question is the beginning of thinking. Whenever there are two or more ways of saying, doing, or conceiving anything, life begins. God intended his children to be capable of discrimination and choice. This is their divine heritage. Questions exercise this prerogative and thereby give it potency. For a class to solemnly swallow the teacher's statements, as young birds swallow their mother's offering of worms, is the short cut to imbecility in religious matters.

It is the teacher's particular business to see that such a fate does not overtake the members of his class. One question must lead to another and thereby induce a procession of thoughts, feelings, and memories. If possible this procession of concepts should continue after the class session ends until each member becomes an independent religious personality, able to ask and answer his own questions. All thinking people differ with themselves; that is, their basic assumptions are often contradictory. All of us hold views that are inconsistent. The resolving of these inconsistencies is intellectual and emotional life. The teacher who is striving to be like his Master is intent upon stimulating this inner life.

Patriotism and Christian brotherhood tend to contradict one another. ''My country, right or wrong'' will not harmonize with ''all nations to dwell to-together in unity'' without intelligent consideration. A skillful teacher knows how to bring these conflicting theories into the open and thereby compel new adjustments. This is often the first note in his curricular melody. After that the tune suggests itself. He does not have to urge participation. The theme grips the class and has merely to be guided in its expression.

All good questions have roots in the feelings of the class. The urge to wrestle with questions is emotional in character. Certain questions cause ideas to burn in our bones until they flame forth in expression. Automatically we feel that everybody needs our view of the matter. Then the session begins to live. Until that moment the natural inertia of human beings is in control. Spontaneity arises from our inner emotions. These emotions always exist, if the teacher can discover and awaken them. After that it is a question of directing these feelings in profitable channels.

Questions asked to test the class's knowledge of the printed lesson material, biblical or otherwise, awaken this living response only when emotions are thus stimulated. It is much safer to introduce the experiences of others into the teaching procedure after the procedure is under way. This is particularly true when the class has not made careful preparation for the session. To ask factual questions of an unprepared class is not to use the curriculum, but to make its introduction difficult by creating an attitude of constraint, if not of fear. No one likes to be humiliated or made ridiculous by having his ignorance exposed.

The reason for class questions is often clear to the teacher but not so evident to the class. This means that the class has no feeling of interest in them. This means again that a prior question is necessary to arouse class enthusiasm for the fact that is intended to be disclosed. No particular interest will be aroused by the question, "Who was the first wife of Moses?" until the class is deeply interested in the problem of whether Moses obtained the background of his prophetic ministry directly from God or by means of his dealings with the Egyptians, the Arabian tribes with which he lived, and other religious cultures of his day. Then a search for his family connections becomes pertinent. In like manner the question, "Did Peter, John, or Paul exert the greatest influence on Christianity?" has point only in relation to the light that its answer throws on whatever changes may or may not have taken place in Christianity after the death of Jesus.

OLDER LESSON COURSES

Mr. Munro in *The Church as a School*[2] expresses the principle that class members learn by their activities into which activities factual knowledge is introduced. It is necessary for the activity to be actually going on when the facts are introduced. This is the office of the question. Projects and other class activities help, but direct inquiry is the most available resource of the teacher for initiating this activity.

The educational theory of the past assumed that learning is the absorption of facts handed down from the past or the acquisition of "intellectual muscle" by hard exercise. Hard work and a good memory were essential to the process. The responsibility was upon the pupil and any failure in the process was either his fault or his lack of capacity. The newer ideal places the responsibility upon the teacher. Its assumption is that pupils will work hard and remember what they want to learn and what they have use for. Good teaching consists in creating this sense of interest and need. Hard work is still necessary for an education and facts are basic, but facts become knowledge only when used with a realization of their importance.

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[2] Munro, Harry C., *The Church as a School,* The Bethany Press, pp. 32-48.

The older lesson helps, both of the Uniform Lessons and of elective courses, were built upon the older assumptions of educational philosophy. Consequently the textbooks consist of more or less orderly arrangements of facts and problems to be solved. The exposition of Scripture texts and the citation of authorities have large place. To liven them somewhat, illustrative material is introduced as an aid to the teacher's lecture. Most of this material is good. It is not, however, so organized that it will be assimilated as a result of awakened feelings of interest in the life situation of the class. Until our lesson writers grasp the new meaning of education and apply it in their work, the individual teacher will need to find his own teaching situation. Indeed it is doubtful whether textbook writers can ever do this for him. They will be able to discover probable situations and set them forth as an aid to the inexperienced. Possibly they may indicate a variety of situations from which the teacher can choose. But there will always be the necessity for a good teacher to cut his own cloth and fit it to the class. He alone knows his class members and their feelings. He alone can initiate the teaching procedure which is the most effective part of the curriculum. When a teacher is trained to secure this teaching situation, he will be able to disregard the arrangement of lesson helps and use their substance for his purpose.

TEXTBOOKS FOR ADULTS

Although a trained teacher can use all kinds of textbooks, there is great need of new teaching material prepared specially for adults. The Uniform Lesson system made it necessary for the same material to be used for all age groups, from the Primary Department to the Adult. Since it is easier to secure the acquiescence of adults in a Primary teaching plan than to arrange lessons in the Primary Department on an adult model, the needs of adults were sacrificed to a childish method of arrangement. With the growth of graded teaching material for the younger departments of the school, it should no longer be necessary to have children in mind when lesson writers compose textbooks for adult classes. It would seem that if the publishing houses would introduce adult texts built around the typical life experiences of mature people, they would find an appreciation on the part of adult teachers and classes.

Notwithstanding the introduction of graded lessons in the younger departments of our Sunday schools, the Uniform Lesson still reigns supreme in the Adult Department. Normal conservatism mitigates against changes. Graded lessons for the young required "pupil-centered aims." Only within the last few years has it been at all possible to induce the International Lesson Committee to announce any aims whatsoever for Uniform Lessons. And to the time of the writing of this text these aims have been, so far as can be discovered, subject-centered in character and apparently not adopted as guides to the selection of teaching material but descriptions of courses of study that have held over from the days of old.

There is a pressing need for courses of study in the adult classes of the school, calculated to produce life changes in adults similar to the changes for which Graded Lessons are designed. To adopt the modern term "experience centered," these lessons should grow out of the typical experiences of adults. Adult interests center in practical things, the real business of living. Adults will throw their lives into those matters only which they consider vital to life itself. Until the lesson committees give us such lesson plans and lesson writers take this educational view of their task, the individual teacher of the adult class will need to master the art of making his own plans, using such materials as the conventional quarterlies and other texts furnish.

There is another peculiarity of adults that needs to be recognized in this connection. Adult education in the general field differs from undergraduate education in the emphasis placed on the permanent value of books. Undergraduates of high schools and colleges are not eager to retain their textbooks after the course for which they were purchased is accomplished and credit toward graduation obtained. University students, on the other hand, are more inclined to disregard the credit side of the matter and select both books and courses for the inherent values to be received. In a more marked degree this is true of the Danish folk schools, British labor colleges, correspondence courses, women's club courses and similar study groups. Only in the Sunday school are paper-backed quarterlies furnished to adults. There is great need for textbooks in religious education that will be worth purchasing by the individual student and a subsequent place on his library shelf. We need well-bound books, written with a view to their permanent value and likely to be reread with profit.

Until such texts as have been described are available, the progressive adult teacher would do well to encourage the accumulation of a library of source materials for the courses which he expects to teach. Money spent for Sunday school quarterlies is, in the majority of classes, wasted because the quarterlies are unread by the average class member. If the school were to allow an appropriation equal to the amount now being spent for lesson materials that are of scant interest to adults, this amount might become a nest egg, suplemented by the members of the class, for the purpose of purchasing such source books as would be discovered necessary for the pursuit of a serious investigation into religious truth.

Another practical method of securing a new order of lesson helps would be frank letters to the editor in charge of the publication of adult helps. Demand must precede the supplying of needs. Publishing houses cannot spend the considerable sums of money necessary for a new kind of textbook, until conditions warrant. To do so would be to invite bankruptcy. When a sufficient number of adult classes, through their teachers or other representatives, request the publication of particular texts, any publishing house will be glad to make the necessary arrangements for their use. The world is in the first stage of a new emphasis on adult education. The materials for this advance are yet to be brought into being. The necessity for changing the adult constituency of human society is becoming evident. The field is inviting because it is virgin soil. Every experiment is valuable. The humblest can help.

THE CURRICULUM OF JESUS

The basis of the curriculum of our Lord, the Master Teacher, was the need of the world. He seemed first to have made this discovery in his own personal development. His meat and drink, so he told his disciples, was to do the will of Him who sent him and to accomplish His work. To use his classic quotation:

> The Spirit of the Lord is upon me,
> Because he anointed me to preach good tidings to the poor:
> He hath sent me to proclaim release to the captives,
> And recovering of sight to the blind,
> To set at liberty them that are bruised,
> To proclaim the acceptable year of the Lord.
> —Luke 4:18, 19.

This sense of mission was the teaching situation in which the Master himself grew up, and which he made the basis of the curriculum for his disciples. They were led to join him in the holy pursuit of preaching good tidings to the poor, the proclaiming of release to captives, the recovering of sight to the blind, the liberating of the bruised and the proclamation of the acceptable year of the Lord.

In the activities of this teaching situation Jesus used both personal experiences and historic truth as supplementary teaching material. He introduced wisdom as it was needed in the actual working of his class. Later on he provided for the discovery of many items of truth under the leadership of the Holy Spirit. It was all natural and vital, though it included such serious items as the cross for himself and martyrdom for his disciples. It led to life, the abundant life for which he had come.

The need of the world is still the basis of the Christian curriculum. Instead of being a drawback it is our meat and drink as religious teachers. There is no more fascinating enterprise than the relief of need whether that need be physical, intellectual, or spiritual. This is the true teaching situation, involving class problems, projects, the recollection of past experiences of individuals, and the inspired records of the Bible. It should start where Jesus started it, with the actual elements of our present situation. It should include what Jesus included, all the purposes of God for his children.

Summary

The curriculum consists of all teaching arrangements, made for the development of class members.

Named in order of their effectiveness in the teaching process they include (1) the actual teaching experience, (2) the memory of past religious experiences and (3) historic experience, recorded in the Bible, religious customs, ceremonies, tradition, etc. Since the actual class situation is the most effective curricular element, much depends upon the way the other two elements are introduced in class. The question is a very important item. These questions should be rooted in the feelings of the class and lead to activity, into which should be projected the memories of past experience and the records of historic experience. This calls for a different order of adult textbooks, but until such texts are available, the skilled teacher will create his own teaching situations and introduce material into them from such texts as are now available.

SUGGESTED CLASS PROJECT

Let each member of the class work out a piece of curriculum for the accomplishment of a particular aim. Papers should include:

1. A statement of the aim.
2. The types of lessons to be employed.
3. Descriptions of three or four class situations.
4. Some past experiences of members of the class which would effectively lend themselves to these class situations contemplated.
5. Bible references, where incidents or teachings throw light on the described class situations. How could each Bible reference be analyzed to reveal its relevancy to the contemplated class situation?

6. A list of other historical or literary references that might be used in the same way.

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CHAPTER X

PROJECTS IN ADULT TEACHING

In a certain church of 800 members there were but three men who were capable and willing to lead in public prayer. The official board of this congregation was almost entirely constituted of men who had spent their early life in small rural churches. Moving to the county seat, these men had been elected to office in the many times larger church on the strength of their official connection with the country church. These men had not been able to conceive the possibilities of their new task. The county-seat church labored under the additional difficulty of not being able to induce the successful community leaders of its membership to accept office. A most influential church could not assume its proper religious influence in the community because of inadequate leadership.

There was in this church a good-sized men's class, old and well established, taught by the pastor. As in most classes of this type, there was little or no home study. It faced few questions that made a difference in the lives of class members. Its chief concern was the increase of its membership and the maintenance of attendance.

There came to this class through its teacher the plan of serving a weak, country church by having the class become its pastor; that is, by the class assuming the duties that a pastor would perform if the country church had been able to employ a pastor. During a long summer season the class assumed this responsibility.

The members of the class from the large church took a good deal of interest in their self-assumed task. They faithfully conducted the services of the small congregation, reorganized its official board, stimulated its financial system, and set up anew its Sunday school which had lapsed. The church building was repaired and a new roof put on. Some Mormon elders, who had seized the building to inaugurate a work of their own, were displaced. The program was carried on until the bad roads of early winter caused it to be discontinued.

In the meantime the Uniform Lessons were laid aside by the class in favor of a consideration of the problems actually encountered in the work which they had undertaken. Each Sunday these difficulties were taken up for solution. Under the leadership of their experienced pastor-teacher these men searched the Scriptures for precedents and counseled together concerning the methods to be employed. The class thus continued to be a Bible class, but with a practical application of the Scriptures to their conceptions of what a church should actually mean to its community.

The result was better for the class than for the little congregation which they adopted. For the latter almost everything was done that any pastor could have brought about, but the result was temporary. In the large county-seat church, however, a new ideal of church work was established. The whole class became acquainted with the theory and practice of church work. An efficient elder was added to the official board of the larger church, also a deacon and church clerk. The project, for such it was, accomplished an educational aim.

The most valuable training in many organized adult classes is connected with their class activities. These activities are often more interesting than formal teaching sessions because they seem to face more practical situations. Members who do not study or discuss will work at some enterprise that promises assistance in a good cause. Most people when properly inducted into it, enjoy church work for its social and spiritual values.

CHARACTERISTICS OF A PROJECT

A project is any enterprise which the class desires to accomplish. An educational project, as defined by such writers as Kilpatrick and Shaver,[1] has four characteristics. It must be (1) purposed by pupils, (2) planned by pupils, (3) executed by the pupils, and (4) judged by the pupils. The feeling upon the part of exponents of this way of teaching is that it is more than a method, it is a teaching principle that should enter into all methods. The whole life of the class should center around its freely chosen purposes, plans, activities, and the evaluation of its activities. Into this interesting situation will come the sense of need for truth.

The modern college is facing this project situation. In the college the projects, planned and executed by the students, are called "extra curricular" activities. They include such matters as the management of athletics, the college annual, the glee club, and many other enterprises. When college days are over, many students look back upon these projects as the most effective part of their education. These projects are most often planned and executed without the advice of faculty members, that is, by the students. The most attractive, and therefore the most effective, training in the school seems to have no relation to the regular course of study.

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[1] Kilpatrick, W. H., *The Project Method,* Teachers College, Columbia University.

Shaver, Erwin L., *The Project Principle in Religious Education,* University of Chicago Press.

USE OF CLASS ORGANIZATION

This seems to be the situation of class activities in adult organizations also. Class activities are one thing and the teaching schedule is another. The problem is to make the more interesting projects create a situation in which the work of the teacher may go on.

The standards of adult class organization have required a president, vice-president, secretary and treasurer, and four committees, the membership, devotional, social, and missionary committees. This standard is now changed to read "committees as needed." Standing committees have been found to overemphasize their "standing" and thus to block the way to the effective accomplishment of work. Modern adult classes are now advised to appoint special committees for specific pieces of work and to discharge them when the work is accomplished.

The Executive Committee of a class or other church organization includes the officers and committee heads. It is a most important element in the teacher's accomplishment of his educational aims. He would do well to cultivate it both by consulting it with reference to his aims and by social contacts of a more personal nature. A complete understanding between the teacher and his class leaders as to aims and objectives will result in vital changes throughout the whole life of the class. A good executive first builds confidence and understanding with an inner group of his followers. When his plans are their plans, the work of extending such activities and ideals to all the membership is relatively easy. Jesus spent most of his earthly ministry in acquainting twelve apostles with his ideals. He then relied upon them to continue the process until it should include the world in its teachings.

Assuming that organizational arrangements in the class or other church organization have been set up, let us proceed to consider the formal steps by which projects go forward. Modern science has set up a technique of project learning that is closely related to the characteristics of the project method set forth by Shaver and Kilpatrick. There comes a time in the progress of science when old explanations of physical facts are no longer adequate. A new theory must be invented. Many new theories suggest themselves, some more plausible than others. After due consideration a theory is selected that seems most adequately to explain all the facts that have been discovered. This new theory is called a hypothesis. But no hypothesis is accepted by the scientific world merely because it seems to be a better explanation of facts than any other that can be conceived. It must be tested. Accordingly it is taken into the laboratory and put to work by experimenting with it in specific situations. If the hypothesis is true, certain results will ensue when planned experiments are tried.

To use an example, if it is true that a musical tone of a particular pitch is determined by the number of vibrations that take place in a string or sounding board of an instrument, then the vibrations of the string or sounding board can be expected to communicate the same tone to another sounding board placed in close proximity to it. The experiment is tried and vibrations are found to carry over from one sounding board to another. Then other experiments are attempted until the theory that pitch in music is the result of the rate of vibration in the sounding board is established. The experiments by which the theory or hypothesis is established are scientific projects. In some such way as this religious projects establish the soundness of religious theories. The certainty thus secured we call faith. The religious teaching values of class activities can be considered as experiments in Christian living.

1. *The purposes of the class*—

How to secure purposeful interest in a worth-while project is the first problem encountered in project teaching. Class activities are of many kinds and too often are determined by the caprice of the moment of class meeting without much thought as to their worth as enterprises and with practically no consideration of their educational value. The question is that of influencing the class to select projects of value in the training program without robbing them of the right to choose for themselves. The desire of class members to do the particular thing embodied in the project is the mainspring of interest and consequent effort. The teacher feels compelled either to become the dictator and thus to rob the class of its spontaneous interest or to fall in with enterprises that seem to have no relation to the purposes of his teachings. To overcome this difficulty three practical measures are possible:

a) Lay the foundation for the accomplishment of an educational aim in advance of the actual projects by which it is to be practically taught. This is accomplished by means of the appreciation type of teaching.[2] The teacher who waits to inaugurate his teaching procedure on the night of the business session of the class can scarcely hope to have his purposes coincide with those of his group. Appreciation backgrounds are necessary for both the formal teaching sessions and the purposeful activities that are to become the teaching situation.

b) Arrange for more than one project to be placed before the class and select from the number so proposed one or two that will have educational value. Possibly more than one project will be adopted by the class and the committee organization arranged for their accomplishment. In that event the teacher can often manage so that the desirable project will be emphasized and become paramount in the class purposes. It may be, also, that the class may propose something better for the teacher's purpose than he himself has planned. The teacher, who can make use of class initiative, is a better leader than he who cannot. Select the best and emphasize it.

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[2] See chapter v.

c) Make use of the class officers. It is better for the members of the Executive Committee to determine class activity than for the teacher to dictate. When class leaders are reversed by the class, the failure does not mitigate against the educational aim of the teacher. Class and society leaders who are in sympathy with the teacher's purposes can do much, often unconsciously, to steer activity toward projects that work in the desired direction.

In any event the project must be purposed by the class. It must seem to the members to be their own project. Missionary, evangelistic, social welfare, and other projects must grip because of their inherent value to the members of the group. A still greater value will be secured if such organized projects are selected as will become by their appeal individual projects to all the members. Projects that only continue so long as organization for them exists will largely lose their educational value when the organized effort stops. The desirable end is a habit of Christian conduct which will become lifelong in each individual.

2. *The class plan—*

Planning in adult classes and other church organizations is usually done in committee. Too often this means that the chairman of the committee does all the work. Of course this results in the committee members receiving no benefit from this interesting phase of the process. The alluring part of any enterprise is that phase in which one may make a creative contribution to it. A committee chairman is not to do the work of his committee but to see that the committee functions as a whole. It is more or less of an insult to be appointed on a committee and not informed of its meetings or consulted until its plans are fixed. The chairman may need to suggest to his committee possible procedures in view of the work to be done, but they should come only as suggestions in order to give every member a chance to contribute.

Neither should the committee determine the plan without reference to the whole organization. Leadership does not mean dictation. Its plan should be reviewed by the class and adopted after adequate discussion. Class activities must be planned by the whole class or they are not educational projects. The implications of the different methods of accomplishment should be explained in order to give the sense of purpose to all. While a majority decision in favor of some particular method is often necessary on account of the exigencies of the moment, it would be even better, if the desire for the best method and the facts presented by the committee could be made, to make the situation so plain that the class would come to a common purpose.

3. *Class execution—*

Projects, whenever possible, should employ every member. When this cannot be done, every member should feel that he has been represented in what the class is doing. Such participation is usually done by allowing each member to contribute financially to the enterprise; but a more personal activity is desirable educationally. For each one to feel that he has done something and that without him there would not be the same measure of success is to make the enterprise a part of the individual life. Two or three examples of projects which have been carried out by churches and church organizations may make clear the educational advantages of projects.

SUCCESSFUL CLASS PROJECTS

The most successful project of the church has been the evangelistic enterprise. It is personal and purposeful for each individual engaged. From the Day of Pentecost until now personal work for the souls of men has been a vital part of Christian training. The modern revival is a sample of intensified evangelism. The evangelist in charge makes it a point to organize his forces. In addition to committees on advertising, finance, ushering and the like, the evangelist seeks to make every member of the church feel a personal relationship to the success of the revival. Invitation cards are put in the hands of all and they are asked to bring their friends and neighbors. When the time for personal decision has arrived, all church members are urged to do personal work.

The result is decidedly educational. Church members usually feel as though they had decided to engage in the evangelistic effort. Perceiving their obligation to testify concerning their faith to those about them, they automatically adopt the evangelist's messages as their own, repeating and enforcing what has been publicly spoken by private repetition and insistence. They identify themselves with the enterprise. At the close each member feels a personal satisfaction in success or dissatisfaction in failure. Incidental to these feelings is a new learning of the evangelist's philosophy of salvation, of skill in proclaiming the same, and of interest in the whole Christian enterprise. He has undergone a transformation along with the converts.

Another conspicuous example of project teaching for church adults is the women's missionary society. No class in the Sunday school has as effective a program. The average women's missionary organization attempts to do four things: It studies the field, gives money regularly and systematically, prays for the supported enterprises, and attempts to educate the young along missionary lines. The result is noticeable. Members of these women's organizations become the most intelligent readers and thinkers along missionary lines, the most liberal and dependable givers, gifted in prayer, and faithful in education. It is a clear case of effective project teaching. If the workings of these societies had included other phases of church work besides home and foreign missions, their success in those lines would have been equally significant.

A third example is the every-member canvass. Some years ago it was discovered that a complete canvass for money to support the church and its enterprises would result in a more adequate support for the work. A plan was instituted by which a considerable body of men would be enlisted for the purpose of making the necessary calls and securing the subscriptions. These men were trained to conduct interviews with members of the church. The budget of the church was explained to them and enthusiasm for the enterprise stimulated. Meanwhile the whole church was prepared by facts and exhortation for their coming. The result was that much larger sums were subscribed for the carrying on of church work. What is often overlooked is that most of the increased subscriptions were secured from the canvassers themselves. They gave because they became purposefully identified with the project and personally intelligent concerning the business plans of the church.

There are other instances of successful adult projects in the church. The project with which this chapter opens is one of them. The class purposed, planned, and executed the plan. They judged their work in class sessions. Irrespective of the value of their work for the little church in the country, the project trained these men in skill, interest, and doctrine. They became different church members as a result of it. These projects reveal the type of thing that should be going on in every adult class.

4. *The judgment of the class*—

The project from the educational viewpoint is not complete until it has been analyzed and evaluated by the class. This is done in class business meetings and in the regular teaching sessions. To use

Kilpatrick's expression,[8] there are many associated and concomitant learnings that are more valuable educationally than the accomplishment of the project itself. We have already alluded to the necessity for appreciation previous to the selection of a project. In most cases this appreciation can with profit be still more stimulated and enlarged as the project advances. The ideals, connected with the project, can be widened by appreciation teaching until their implications extend far beyond the original purposes of the class.

As planning and achievement proceed, thinkng lessons will be necessary. Points of difference will arise and new facts in connection with them should be faced. In addition, when the project is complete —provided it is the sort of a project that can be completed—a critical evaluation of the process that has been carried through and analysis of its situations will be very valuable. Such questions as the following might with profit be considered:

"Was the enterprise essentially Christian in character?

"Was it carried out in a Christian way?

"Do the Scriptures give any precedents for this type of work?

"Could the project have been made more valuable to the organizations or individuals helped by it?

"How could it have been accomplished better?

"Are the members of the class going to continue in their personal conduct the activities that they have learned?

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[8] Kilpatrick, W. H., *Foundations of Method,* The Macmillan Company, pp. 102 ff.

"Does this project lead forward into other enterprises of the same type?"

The drill type of teaching is also required in connection with adult projects. Enterprises that require the giving of money are themselves drill lessons in liberality. Likewise those lessons that require considerable contributions of time become drill procedures in consecrated living. The project should insure abundant satisfactions for such sacrifices in order that such exercise may become a habit. In addition, good projects cause the necessity and desire for class drill in such religious truth or skill as will insure the success of the project. Drill is easy when the class appreciates the reason and feels the necessity for what is being done.

It will be seen that permanent educational values of a religious kind are realized when knowledge has value in practical circumstances and when the situation is analyzed in such a manner as to make the members of the organization intelligent concerning those values. A project that creates an enthusiastic attitude toward Christian conduct, that makes such conduct easier through the cultivation of habits favorable to its expression, and that makes class members understand the Christian implications of what they have been doing, will result in lifelong changes of a spiritual character.

PROJECTS CARRIED INTO LIFE PRACTICES

In conclusion, another characteristic of project teaching should be noted. The project should be capable of indefinite expansion in the lives of the individuals of the group. It should embody those items of conduct that can be adopted in the practices of their everyday living. It is impossible for either churches, societies, or classes to organize enough projects to properly develop the Christian character of their members. Unless Christians can be given the habit of finding Christian expression for their own lives, the teaching will have no lasting effect. Preachers and church leaders can supervise the development of adults only to a very limited degree.

The project should change the quality of Christian living for all who engage in it. An example in hand is the organizing of church-calling campaigns. This is often executed in a perfunctory fashion. Unless organized calling leads to the habitual practice of neighborliness, no real contribution has been made to the lives of those who do it, regardless of any immediate values that may accrue to the church. The plan should include quality and motive in the work. It should open other opportunities for Christian expression.

The members of a Rotary Club reported the results of an entertainment given to crippled children. No obligation existed for the members of the club to do anything more for the children than to see that they got to the entertainment and home again safely. Yet one member after another testified that he had gone into a destitute home, had seen need and poverty and had been impelled to give aid, not because of the original plan of the Rotary Club, but because of an innate urge and desire on his part.

That was a real education in love which will not stop with the project as planned.

Christianity is life, everlasting life. Projects, to be Christian, must lead the way into life. The love of God must become personal to each participant. Here again is the need for new appreciations. It is the chief office of worship to make all of our conduct sacred. The project is an expedient looking forward to this end. It must be shot through with Christian emotion and mellowed by prayer.

SUMMARY

Projects are purposed, planned, executed, and evaluated by the class. The teacher may direct, but should not dominate. Projects should teach Christianity by causing it to be done efficiently and intelligently, but, most important of all, with individual purpose on the part of the membership of the organization. The teacher should be aware of the vast importance of such projects in the carrying out of his teaching plans and the accomplishment of his educational aims. He should regard his class leaders as assistants, not only in maintaining class interest but in the actual teaching arrangements of his method.

SUGGESTED CLASS PROJECT

The training class might well plan projects for submission and constructive criticism. Each member should plan a project with the following questions in mind:

1. What is the teacher's aim during the continuance of this project?

2. What are the specific objectives of the teacher for the formal class sessions?

3. How will this project help in the accomplishment of these aims and objectives?

4. How will the class be led to adopt this project as its own?

5. By what method will the project be planned by the class?

6. How can the greatest number of class members be enlisted to actively engage in the work?

7. What questions will be likely to arise for class discussion?

8. What new appreciations should accompany the procedure?

9. What habits and knowledge will call for drill?

10. When, where, and how will the project be evaluated?

11. What new and permanent values are likely to accrue to individual members?

12. To what new projects will this one in all likelihood lead?

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CHAPTER XI

INTEREST AND SATISFACTION

The dominant desire of the average teacher is to secure effective interest in the lesson on the part of his class. He is baffled by a lack of home study, irregular attendance, and by the failure of the class to discuss in the teaching sessions. These are evidences of a lack of interest in the particular educational processes that the teacher is attempting to arrange. Class members are interested in their teacher and in the class. They enjoy its fellowship and its spiritual influences, but there is often no pronounced feeling of loss when class sessions are missed or other interests crowd out a careful study and consideration of the lesson text.

This interferes seriously with the accomplishment of the teacher's educational aim. It does not and should not satisfy a teacher that he is able to entertain the class. To be satisfied with an inadequate development of his members would be selfish. To be content to see them go away no better than they came is to abandon all educational aims and objectives. Often this takes place unconsciously in the teacher's mind because the possibilities of adult teaching have never been brought to his attention.

Discovering and Modifying Interests

It is not always possible to interest class members in printed lessons which do not seem to them to be relevant to their pressing personal needs. It is, however, always possible to discover interests which will cause class members to become active in the learning process. Every adult group has a wide variety of interests from which a selection suitable for the teacher's purpose can be made. When Jesus was dealing with fishermen, he interested himself in their business and from that standpoint invited them to become fishers of men. But when the Master called Levi, he attended a dinner party of publicans and sinners in Levi's home from which situation he invited Levi to become his follower. In both cases the objective was the same, to attach disciples to himself. In neither case did Jesus attempt to arbitrarily command an interest which did not exist. In each instance he used the motives that he found already present in the lives of individuals.

Many people who are not particularly interested in prayer are very much interested in their children. This interest in children may be made to suggest the desirability of teaching them to pray. Through this activity it often happens that an appreciation of religion in all its aspects comes to the parents. Entering into the religious experiences of a little child is the surest way of becoming religious. Jesus set a little child in the midst of his disciples and informed them that unless they became as a little child, they could not enter into the Kingdom of God. Thus an interest can be used for a purpose that does not, at first, seem related to it.

The Interest and the Teacher's Aim

But the interests that are employed should be directed toward the activities that lead to the teacher's aim. It would have been of little use for Jesus to have fished with the fishermen and dined with the publicans unless he had turned their interest in the direction that was in harmony with his purposes. We cannot apply the saying of Paul, "All things to all men," except by noting the religious objectives of Paul.

The teacher would do well to consider the way he himself comes by an interest in the lesson. He studies his lesson with a view to presenting it to his class on the following Sunday. He prepares his lesson and, in a way, recites it to his class. He profits greatly because he feels a keen interest in the process and puts forth effort as the result of that feeling. As a by-product of this direct effort, he finds himself growing in knowledge. In other words, he is interested in what he can use in the service of his class.

The problem is that of giving to the class members who have no expectation of being called upon to teach as keen an interest as the teacher feels. These members cannot share his motives because they do not feel his situation. It is not possible to make them feel his situation except by making them teachers. Calling upon the class members to take the floor and expound a portion of the lesson will not altogether secure the desired result because it is impossible to make these members feel the same responsibility which the teacher feels.

It is a common saying among teachers that they learn more when they attempt to teach others than when they merely sit in a class. In many instances ex-teachers do not prepare their lessons more thoroughly than those who have never taught. The interest of the teacher becomes an interest in the Bible for its own sake, but it began in an effort to make himself a worthy teacher.

INTEREST ASSOCIATED WITH USE

Class members will acquire an interest in religious knowledge when they discover its usefulness in connection with what they desire to do and become. If they are uninterested in the lesson material, it is because they have not found it thus applicable to their needs, or possibly because they have found other interests more worth while. Successful teachers have been able to use class activities that seem very interesting to the class and, at the same time, are related to the aim, type of teaching, and teaching material. These class interests will doubtless be related to enterprises which in the past have been satisfying to the members, for our interests are to a large degree habits. This does not mean that new varieties of activity will not be interesting, for it is also a habit of adults to be interested in what is new and unhackneyed.

Some examples of the use of such interest-developing procedures are as follows: the introduction of a method for finding Bible passages that will enable class members to quickly locate Bible references which they want to use or causing members to discover that the rehearsal of a hymn adds pleasure to their participation in the church service. These might be considered methods of making drill interesting. In appreciation teaching the discussion of an interesting current event that is in some degree related to the happening to be appreciated in Scripture history will carry interest for the Bible event. In a thinking lesson the raising of some such question as, "Is it a sin to worry, as well as a disadvantage?" will cause its solution to become vital. In fact, all problems that are raised in thinking lessons should seem practically vital.

The difficulty that a teacher of adults encounters is the fact that mature people have already encountered a large number of the situations that are novel to young people and children. Having encountered these experiences before and taken care of them in some more or less satisfactory way, adults are prone to consider them as settled matters or as commonplace events with consequent loss of interest in them. The teacher will need to show them that there are new values in commonplace matters and possible advantages in finding a better answer to life's problems than they have yet discovered. The degree of interest thus engendered will be in proportion to the personal value that class members feel will accrue in response to the effort required to discover these new matters.

MOMENTUM OF INTEREST

The frequency of interesting class sessions coupled with the subsequent realization on the part of the class that satisfactory values have been realized, creates a habit of expecting good to accrue from attendance at class sessions. This, of course, is a very valuable aid to the teacher in continuing his work. It results in a kind of velocity of interest, comparable to the velocity of an automobile which has to start in low gear particularly when the going is uphill. When speed has been attained, smoother and faster travel takes place. It is inevitable that some teaching sessions should be poorer than others, but the less frequently class interest comes to a stop or gets off the highway of progressive and satisfactory learnings the easier it will be to keep it going with consequent profit.

It is well to teach so that class members may look back upon the experience with a feeling that they have received something valuable for their religious lives. While it is better for a class to be interesting while it lasts than to aim at objectives that do not excite interest, it is better to have both interest and satisfaction with the result. Good teaching includes both. To be merely entertained and afterward to realize that the experience has been trifling with religious matters is to make the study of religion itself seem to be a trifling matter.

Among motives that are present in normal human beings is the desire to do hard things with success. Learnings that are too easy become childish in our eyes; while, on the other hand, tasks that promise no successful accomplishment discourage and kill initiative. The skillful teacher will see to it that the class confronts situations just difficult enough to reward them for their effort but not too hard for their powers. The selection of plans for the accomplishment of such situations calls for a skill that is not learned in books but by experience. This is the reward of the teacher who is not discouraged by failure. The art of originating plans which will work successfully can be acquired by practice.[1]

As has been said, there comes with successful teaching a habit of expecting to be interested. It is well to look to the quality of this expectation. Some classes are content with trivial satisfactions. As a consequence of expecting less significant life values from their work, their motives are less permanent than the importance of religious learning demands. This does not always reflect upon the teacher, for he can only teach such class members as are enrolled in his group and the interests of people are an index of their characters. But it is possible to enrich the quality of people's interests by ever giving them matters more worth while to occupy their attention.

In creating this "velocity" of interest in something that is worthy of effort in adult religious classes, the teacher will need to begin with such matters as he finds present at the start, taking care not to get too far ahead of the interests of the class in so doing. In other words, he will need to begin on the highest level that is available with the hope that the intensity of interest created on this lower level will lead to something higher and better. He will need to remember that interest and satisfaction so far as his teaching is concerned go on in the class and not in his own mind. Consequently he will regard himself as the servant of his class, assisting them to "keep house" in the best manner that their ideals permit.

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[1] Woodworth, R. S., *Dynamic Psychology*, Columbia University Press.

HOW SUCCESSFUL IS TEACHING?

Two things often deceive the teacher as to the amount of interest toward his work: his own intense enthusiasm for the subject, and the courtesy of his class members. Ordinary politeness tempts the latter to profess an interest which they do not feel. The teacher needs to continually check up on the matter and make sure of his position. The sooner he becomes aware that the standard bearer is too far ahead of the army to insure an advance the easier it will be to go back and bring the ranks up to the colors. Feelings need to be renewed by fresh appreciation lessons until they furnish a reliable base for an advance.

Satisfaction and interest are the teacher's keys to success. The drill lesson combines satisfaction with repetition to insure learning. The appreciation lesson is a sharing of satisfactions. The thinking lesson begins with a question that excites interest and ends with an answer that brings satisfaction. In it all adults will do what they find satisfaction in doing and little else. Unlike children, they cannot be coerced. On the other hand, to compensate for this lack of external compulsion adults have innate longings of a spiritual character that children cannot feel. It is necessary to use these inner desires for higher things, not only to appeal to them, but to satisfy them. Scolding and urging are irritating substitutes for this appeal to what people consciously need. They cannot bring lasting satisfaction.

The interests and satisfactions of a class assume a character that is different from the concerns of the individual members apart from such relationship. Or, to put it another way, the members act differently in the class from the way that they would act apart from it, as people behave differently at a ball game or a political meeting. Members coming into this class atmosphere are changed by it. New meanings for what has hitherto seemed of little or no value begin to arise. If what goes on in the class can be made to carry over into the habits of the members in their individual lives, the enthusiasm for the new learning will carry over with the learning. Adults can master anything in which they have sufficient interest and for which they find adequate satisfaction.

SUMMARY

Teachers are conscious of the necessity of securing the interest of their classes in the actual situations by which they are trying to instruct. This advantage is gained by relating the teaching procedure to discovered interests of class members rather than by expecting class members to acquire interest in something outside their lives. Class members will be interested in what they can use personally. When satisfied with the practical benefit of such a learning, class members will develop a habit of expecting such satisfactions from the teacher and the class sessions. The teacher needs to be constantly in touch with his class and know the extent to which their interest has developed. This dependence upon interest and satisfaction is necessary in every type of teaching. An interesting class takes on a character of its own which in turn carries over into the individual lives of its members.

SUGGESTED CLASS PROJECT

1. Make a list of strong interests that you consider universal in human nature. Do any of these lend themselves to religious teaching? If possible, tell how one or more of them can be used to accomplish the particular aim of a religious teacher.

2. Make a list of those feelings which you consider to be strong in the life of your own local congregation. What made these feelings strong? Are any of them unreasoning prejudices? If so, how did they become thus fixed?

3. Make a list of phases of church work which the members of your local church delight to do. How do you account for their interest in these activities?

4. Make a list of service activities which the members of some other church than your own practice and enjoy but which your church does not do. Why and how were these activities developed in the other church? Why not in yours?

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CHAPTER XII

THE TEACHER'S PERSONALITY

The teacher's personality is the embodiment of his method. When all is said and done, his teaching will be like him. It cannot be divorced. So much of his method is attitude that a real teacher carries his method with him wherever he goes. The art of teaching includes a high and devoted kind of unselfishness. The true teacher gives himself to his class. He cannot tell them all that he knows. He remembers how he came to know. He practices the Golden Rule by allowing others to experience the supreme joy of finding knowledge for themselves as he delighted in discovering it for himself.

It is very difficult to give directions to another concerning changes to be made in what we call "personality." To the extent which it is permissible to distinguish between a teacher's personal and professional fitness for his task, the professional preparation should be expected to improve personality. The process of becoming a skilled teacher will make one more and more like Jesus, the Master Teacher. Teacher training that is practical is more than the learning of certain facts about psychology and teaching methods. It includes an attitude toward others that profoundly affects character. Spiritual living is a matter of these relationships. A physical organism carries its nervous system on the surface. It lives in its responses to environment.

Spiritual life also lives in its contacts with other personalities, including both God and man. We live as we love and believe. The teaching procedures of this textbook cannot be practiced successfully until they become a part of the teacher's feelings. They are faith and love organized for practical use. This practice of them causes them to become a part of the teacher's personality.

Since a teacher's professional preparation for his task is the most available avenue toward an effective Christian personality, a few suggestions as to that preparation will be in order:

1. The teacher needs a clear-cut philosophy of what constitutes education.

Education is neither the imparting of information nor the compelling of class members to do what we think they should do. Education is helping members of classes to find abundant life. As fast as possible the student must be set free from bondage to ignorance, prejudice, and sin. He must be freed in such a manner that he can remain free. A teacher's success is measured by the rapidity and thoroughness that he renders himself unnecessary to his pupils. This means that their ignorance of essential facts must be cleared up, for no ignorant person is free to make the best possible choices. As long as our knowledge has a limited range, we are in bondage to our little circle of ideas and feelings. Education consists in giving a pupil the tools of freedom which include knowledge of essential facts and skill to use that knowledge for his highest purposes.

2. The adult teacher needs also a clear theory of how adult education differs from the education of young people and children.

The adult needs his freedom to best discharge his practical responsibilities. Human society rests on the shoulders of adults. The period of preparation is past. Henceforth the adult learns only to use what he acquires. He will not and should not go back to the study of his a, b, c's. He must be helped to read.

Adult education, contrary to popular assumptions, is a very live and popular phase of our general educational enterprise. One cannot dismiss the quest for better adult educational ideals with the old-fashioned proverb, "You cannot teach an old dog new tricks." Psychology has discovered that you can. Adult education has come to people of middle life as a message of hope. Adults can learn faster and better than boys and girls. They can learn anything. They can reason, memorize, use new words and ideas, and become open-minded. There is no limit upon the capacity of an adult to learn except the limit of his desire and faith.[1]

Millions, outside the church, are now taking advantage of modern adult educational advantages. Correspondence schools, chautauqua courses, public libraries, evening schools, extension university courses, and women's clubs number their pupils by the millions. During the past three or four years the Chinese have taught millions of their illiterate population to read for the first time. At least ten per cent of the adult population of America are attempting serious courses of study outside the church. This is a tremendous field, offering unlimited possibilities for religion.[2]

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[1] Thorndike, Edward L., *Adult Learning*, The Macmillan Company.

Adult education is distinguished from the education of young people and children by its continuity. Young people look forward to getting through with their education and out into life. Adults are already out. When they take up education, it becomes a continuous process of development, generating its own motives as it goes. High school and college students sell their textbooks. Adults purchase only such books as they consider worth keeping. Adult education is a lifelong process.

It is time that we began to draw a distinct line of demarcation between adult and younger classes in our Sunday schools. Aims, methods, and textbooks should correspond with the outlook of busy, mature people. It would dignify religion if the adults of our Sunday school classes would begin to purchase study books which were worthy a place upon their library shelves. The teaching of adults must do more than give good advice. They are thoroughly capable of forming their own opinions. The appetite for milk must be superseded by an appetite for stronger food.

It is the giving of this appetite that is the adult teacher's task. Adults can find their own food when they feel a desire for it. Teaching arrangements are concerned with stimulating such a desire. The class needs a vision of possibilities, a longing to know and to become, to experience the mature phases of the Christian religion. Since adults live their religious life in connection with the church, this includes the will to do church work and the skill that makes such work a satisfying enterprise.

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[2] Fisher, Dorothy Canfield, *Why Stop Learning?* Harcourt, Brace and Company.

The end in view, then, is the cultivation of an interest that will be lifelong, continuing after the class and its enterprises cease to have direct influence. Perpetual motion is impossible in mechanics but it is both possible and necessary in education. It is possible because there are native tendencies in people that make religion continuous. It is necessary because there are too many adults and their lives are too complex to be perpetually supervised. Because this has not been done in the past, we have multitudes of people in the church who are childish in their religious life.

3. The teacher needs a knowledge of the methods by which adults can be assisted to will and work out their educational salvation.

It is true that methods are mechanical details; but so are muscles, and bones, and nerves, without which no one could live and work. Methods are the trifles that make success, but success is no trifle.

In addition to the methods of teaching, the teacher should understand the few basic laws of learning that underlie all teaching. He can then make his own methods which will more nearly serve his purposes than any that can be made for him. Methods are the body that manifests and keeps alive the educational spirit. Each healthy individual has a body different from all others, yet surprisingly similar.

It is similar in the identity of the chemical processes that enter into the assimilation of food. It is different in individual features, idiosyncrasies, and purposes of each one.

These individual methods are not matters for classroom practice alone. They have to do with dealing with people wherever we meet them. All conversation is drill, appreciation, or thinking. The philosophy of education becomes to the teacher a philosophy of living. He lives for others and in others. He becomes objective-minded instead of self-centered. He continually studies to make himself a workman that needeth not to be ashamed. Educational methods make one truly a Christian.

4. The teacher needs practice.

Teaching is an art, not a theory. No book can teach an art. Experience alone can do that. The book only supplies facts and suggestions. Books are poor instruments to give incentives. In the actual give and take of class work the teacher must find himself and his place in the work of propagating Christianity. The Master Teacher took unlettered and unschooled men to train them to become the teachers of the race. No one ever succeeded so well. The disciples of Jesus succeeded in doing an immeasurably greater educational piece of work than the disciples of Socrates and Plato.

Jesus did this training of his disciples by personally inducting them into his own teaching procedure, after which he sent them forth to practice by themselves. He gave them the Holy Spirit but he did not fix the details of their method. Practice and experience did that. There were no abstract educational theories. When they returned from their first practice teaching, he drew them apart that they might talk over their teaching experiences. Then they continued their practice teaching together.

This is a good method for the modern adult teacher to follow. The study of successful teachers in action is one of the best ways to learn. It is good to sit, critically minded, in going classes and observe the reasons for success as well as the points of failure. Then practice again, not to slavishly imitate, but to embody such items of helpful procedure as one can use without doing violence to his own personality. To imitate is to become a mere actor, unnatural and mechanical; but to adopt ideas and recombine them into one's own procedure makes for originality and command of teaching situations.

Grasp every opportunity to teach. Private conversational groups are often the best teaching opportunities. Pastoral calling has possibilities that public speaking does not have. Jesus did his best work with individuals. Do not be afraid of failing. He who has never failed does not know what success is. How can one learn without failures? We have to get the "feel" of teaching to know it automatically.

Do not be afraid of ridicule. People always laugh at those who are taking themselves and their work seriously. Inexperience is always funny but it is no disgrace. Laugh with others at yourself. It will do you good. It will help you to better understand the feelings and motives of those with whom you are dealing. People will not laugh when you find yourself and get your touch. Get into the most exciting and interesting of games, the moulding of life. It will change your life and make you better.

5. The teacher needs to enjoy his work.

Without enjoyment teaching is so distasteful that one cannot persist in it. The interest in teaching is in the development of the learner, not in the subject taught. Mere experts in subjects are scholars, not teachers. To feel the thrill of experiments in moulding the lives of one group after another is an exciting sport. A good teacher is often asked whether it is not monotonous to teach the same subject over and over, year after year. His reply is, "One class is never like another. We are teaching folks, not subjects."

No one knows what the final outcome of a developing personality will be. Our class members will often forget the teacher as listeners forget the name of the singer. They will not forget the song. And they will themselves sing better songs for learning this one. Teaching is living in wider and wider circles. It is loving those for whom Christ died. It is believing in imperishable values.

> "For life, with all it yields of joy or woe,
> And hope and fear
> Is just our chance o' the prize of learning love—
> How love might be, hath been indeed, and is."

Only a knowledge of many methods and combinations of methods will enable the teacher to view his work without fear and with pleasurable expectations. No good teacher knows what is going to happen in his class. What happens depends on what attitudes the class takes. To have a sufficient number of skills developed to take care of any ordinary situation that may arise gives the sense of freedom. These skills have been practiced until they are instantly available. It is not possible to do lesson planning while the class session is in progress. But the teacher has practiced his methods over and over in private conversation and in public sessions until they are tools, fitting his hand. It is a pleasure to use tools when one knows how.

To consciously aim to conduct each class differently gives pleasurable variety. It increases, too, the pleasure of the class. The unexpected brings joy. Like life, each day offers new possibilities. There is a better method of teaching than you have ever used. What a delight to discover it! And then to find a still better method! This is the sporting element in teaching. This is different from ''mouthing'' platitudes like a newspaper advertisement. It is the excitement of living. No good teacher succeeds without this thrill. He must learn to love his work.

6. The teacher needs to live objectively.

This means that he will detach his own feelings from what is going on in the class and let the class go on without him, if necessary for their progress. The physician cannot suffer every disease that his patients develop. He is in the sick room, not to suffer but to heal. To enter into the aches and pains of those who are sick would unfit him for diagnosis and prescribing. He must count the pulse and look at the tongue of another. And he must be careful not to get his own heartbeats confused with those of his patient. The good teacher avoids hysteria which is only another word for self-centeredness.

The teacher is not a judge to condemn. Neither is he a public hangman to punish those who go wrong. He is not the regulator of the world. It is surprising to note how few words of denunciation Jesus ever spoke. When the Master did condemn, it was not the ordinary sins which everybody else disapproved that came under his censure. Jesus warned against those attitudes which interfered with his teaching: hypocrisy, pride, and indifference to suffering, doubt, quarreling and discord. He lived a spotless life, yet could say to the publican and the sinful woman, "Go and sin no more." He was in the world to give life; yes, to die that others might live, but he was not of the world to be diverted from the plans which he was executing for the world's salvation.

The teacher is the supervisor of effort. He points out the difficulties of certain courses of thinking or of action, then leaves the effort to the class. It is his duty to raise problems, not to find the answer. He has his own life to live and his own ideals to exemplify. There are some matters that need to go on in one's own soul in order that one's personality may make its impress upon others.

The impress is another matter. Each member of the class will also have to work that out. No outsider can dictate to him concerning it. The teacher is a neighbor, called in to give sympathy and advice, not to regulate the household. As a neighbor, the teacher has his own house where he sleeps and eats. Let him live at home and from there help his friends. This is objective living that makes for success.

7. Lastly, the teacher needs to be open-minded.

He needs to be ever searching for truth and assisting others in a similar search. In this process truth will often lead in a direction that he has never suspected. His class members will find new leads, different from his own. It is but natural that he should consider his own views right and his members' ideas wrong when they differ from him. His business, however, is not to insure the correctness of their ideas, but to help them find the way. After all, they will go their own way anyhow.

This is not to say that the teacher has no interest in the truth or falsehood of those ideas and ideals which are adopted by his class. The way to correct their misconceptions is not by overmastering their wills but by supplying new facts and discovering and pointing out the difficulties of their position. The teacher's personal convictions in the matter are not the important consideration. What is the truth? When the truth convicts, personal considerations fall from sight.

A good teacher feels that he and his class are discovering truth together. Some one has said that the class never learns unless the teacher learns also. There is always a possibility of the teacher being wrong and the class right. What decides a matter like that? The truth, of course. A good teacher stands with uncovered head in the presence of truth.

To do this he must dissolve his own prejudices. In so doing he will create open-mindedness in his class. In teaching, as in all else in life, pride goeth before destruction and a haughty spirit before a fall. More intelligent people than we realize are alienated from the church by the dogmatism of prejudiced teachers.

If open-mindedness is to be practiced in the classroom, it must become the teacher's habit of mind. No one can trust himself to be fair in discussion unless he has the habit of being fair in all his dealings. In the clash of ideas selfishness is apt to come out, if there be selfishness in the disposition of the contenders. A teacher may not mean to be prejudiced or to overinfluence thinking, yet he cannot be fair in his teaching unless he is fair in his habits of thinking. Open-minded teaching only is done by open-minded teachers.

In conclusion, let us again refer to the opening statement of this chapter. The teacher must be the embodiment of his method. He must believe in education as the Christian hope of the world. He must live with Jesus. Like the Master, he represents what he seeks to do. Jesus could say, "I am the way, the truth and the life." How could he have been the Savior in any other way? The church is the organization where the Christian life is formally and designedly attempted. Christian teaching is the medium by which this is to be accomplished. The nearer education keeps to life the more it will influence people. So the adult teacher lives his educational philosophy, hourly practices his methods of Christian influence, and humbly walks with God.

INDEX

A

Adults, ability to learn, 123, 174-176
  importance to society, 7-9
  pre-occupation, 67
Adult class worship, 84-86, 93-95
Aim, importance of, 8, 17
  individual teacher's, 17, 18
  pupil-centered, 9
  relation to interest, 163-165, 167
  specific, 10-15, 19, 55, 56, 59
  understanding, concerning, 15, 17
Appreciation, 28-31, 67-97, 124, 125
Attitude, teacher's, 50, 52, 98, 172-181

B

Bible, use of, 117-130
Biblical examples of teaching, 7, 19-22, 29, 30, 32, 35, 36, 43, 54, 59, 70-73, 77, 83, 88, 91, 92, 118-120, 141, 142, 163, 177, 178
Blackboard, 49, 50

C

Church, leadership, 145-147
  place of, 7
  worship service, 84-86, 93-95
Changes, definite, 8-15
Class, organization, 148-154
  committees, 152-154
  unity, 169
Consistency in worship, 89, 90
Co-operative thinking, 102-111
Curriculum, 131-144

D

Debate, 46, 111, 112
Descriptions, use in teaching, 78, 79
Differences of opinion, 99
Discussion, 42-50
Dramatic, worship, 86-89
Drill, 26-28, 49, 54-66, 122
  combined with other types of teaching, 34-40

E

Evangelism, 154, 155
Every-member canvass, 64, 155, 156
Experience in the learning process, 131-133
Expression, 27, 28

F

Facts (see "Information")
Fairness (see "Open-mindedness")
Freedom, 16, 17

H

Habits, 27, 28
Head religion, 25
Heart religion, 25

I

Information, 21, 55, 109-111, 136-138
Ideals, hard to teach, 55, 56
Interest, 162-171, 175
Irreverence, 60

J

Jesus, example of, 7, 19-22, 29, 30, 32, 35, 43, 54, 59, 70, 71, 77, 83, 88, 118-120, 141, 142, 163, 177, 178

L

Large classes, 45, 46
Laws of learning, 56-58
Leadership necessary, 8
Lecture method, 42-50

M

Methods of teaching, 42-53, 74
  command of all methods necessary, 48, 176, 177, 179, 180
  inadequacy to describe the teaching process, 44-50
Minister's responsibility, 85, 86
Missionary education, 10, 11, 30, 31, 155

N

Non-biblical material, 126, 128, 129
Non-co-operation, 60

O

Objective living, 180-182
Open forum, 112
Open-mindedness, 12-14, 100-102, 107-110, 112-114, 182, 183

P

Pastor (see "Minister")
Personality, 16, 28, 32, 120, 158-160, 172-183
Philosophy of teaching necessary, 173-176
Plans, teaching, 21, 151-153
Practice teaching needed, 177-179
Prayer meeting, 63
Prejudice, 98-100
Projects, 42, 145-161

Q

Questions, 104-107, 110, 133-136

R

Race question, 12-14
Reticence, 14, 15
Reverence, 24

S

Satisfaction, 28, 29, 57, 58, 61-63, 68-71, 75, 76, 123, 124, 168-171, 179
Scribes, teaching of, 22
Sincerity, 71-75, 89, 90
Specific acts, 18-20
Spirit of God, 18, 75
Stewardship, 24, 33, 34, 60-64
Stories, 76-78
Success in teaching, 169

T

Textbooks, 138-141
Thinking, type of teaching, 31-34, 98-116, 125, 126
  combined with other types, 34-40
  purposes of, 33
Time element, 20, 21
Types of teaching, 24-41, combinations of types, 34-40, 158
  one type predominating, 36, 37
Transmission theory, 136, 137

U

Understandings, common, 15
Uniform lessons, 126-128, 138-141
Unity, 90-93

W

Words, 54, 55
Worship, 31, 42, 43, 50, 82-97

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